



Śrī Putradā Ekādaśī

Issue no:53

8th January 2017

Sense Enjoyment and Krishna Consciousness



Features

NARADA MUNI INSTRUCTS PRACHINBARHI
Sri Maitreya Rṣi

LAKES AND GARDENS WITHIN THE BODY
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

**DOES ONE NEED TO CHECK
ONE'S MATERIAL PROPENSITY?**
Srila Bhaktisiddhanta Sarasvati Thakura

**TWO TYPES OF DEVOTEES ATTACHED
TO SENSE ENJOYMENT**
Srila Bhaktivinoda Thakura



NARADA MUNI INSTRUCTS PRACHINBARHI

Sri Maitreya Rṣi

The sons of the King worshiped Lord Shiva with great respect and devotion, Ultimately Lord Shiva left the princes by becoming no longer visible to them. Thereafter the Praceta princes stood steadfast in the water for ten thousand years and recited the prayers given to them by Lord Shiva. While the princes were undergoing severe austerities in this way, their father was performing different types of fruitive activities. At this time the great saint Narada, master and teacher of all spiritual life, became very compassionate upon the King and decided to instruct him for his spiritual benefit.

Narada Muni asked King Pracinabarhisat: My dear King, what do you intend to achieve by performing these fruitive activities? The goal of life is to get rid of all miseries and enjoy happiness, but these two things cannot be realized by fruitive activity.

The King replied: O great soul, Narada, my intelligence is entangled in fruitive activities; therefore I do not know the ultimate goal of life. Kindly instruct me in pure knowledge so that I can get out of this entanglement. Those who are interested only in a so-called dutiful life, namely remaining as a householder surrounded by sons and a wife and searching after wealth, think that such things are life's ultimate goal. Such people simply wander in different types of bodies in this material universe and never find out the ultimate

goal of life.

The great saint Narada said: O ruler of the citizens, my dear King, please see in the sky those animals which you have killed without compassion or mercy in the sacrificial arena. All these animals are awaiting your death so that they can avenge the injuries you have inflicted upon them. After you die, they will angrily pierce your body with iron horns. Therefore for your benefit I wish to narrate an old history of a king called Puranjana. Please try to hear me with great attention.

My dear King, once in the past lived a king named Puranjana [“the enjoyer in a body”], who was celebrated for his great activities. He had a friend named Avijnata [“the unknown one”]. No one could understand the activities of Avijnata. King Puranjana began to search for a suitable place to live, and thus he traveled all over the world. Even after a great deal of traveling, he could not find a place to his liking. Finally he became morose due to disappointment. King Puranjana had unlimited desires for sense enjoyment; consequently he traveled all over the world to find a place where all his desires could be fulfilled. Unfortunately however he had a feeling of dissatisfaction everywhere he went.

Once while wandering in this way, he eventually came to a city that had nine gates around it and was characterized by all auspicious facilities. That city was located on the southern side of the Himalayas, in a place named *Bhārata-varṣa* [India]. It was surrounded by walls and parks, and within it were towers, canals, windows and water outlets. The



houses there were decorated with domes made of gold, silver and iron. The floors of the houses in that city were made of sapphire, crystal, diamonds, pearls, emeralds and rubies. Because of the luster of the houses in that capital, the city was compared to the celestial town named Bhogavati. In that city there were many assembly houses, street crossings, streets, restaurants, gambling houses, markets, resting places, flags, festoons and beautiful parks. All these facilities ornamented and enhanced the city.

On the outskirts of that city were many beautiful trees and creepers encircling a nice lake. On the edges of that lake were many groups of birds and bees that were always calling out and humming. The branches of the trees standing on the bank of that lake were moistened with mist carried by the spring air from the icy water falls coming down from the mountains. In such an atmosphere even the animals of the forest became nonviolent and non-envious like great sages. Consequently, they were not aggressive and did not attack anyone. Over and above all this was the pleasant cooing of the cuckoos which could be heard everywhere. Simply by the pleasing atmosphere of that place a passerby naturally felt invited to take rest there.

While wandering in that wonderful garden, King Puranjana unexpectedly came in contact with a very beautiful woman who was also wandering there in a carefree manner. She had ten servants with her, and each servant had hundreds of wives accompanying him. The woman was protected on all sides by a five-hooded snake. She was young and very beautiful. Yet she appeared very anxious to find a suitable husband. The woman's nose, teeth and forehead were all very beautiful. Her ears, bedecked with dazzling earrings, were equally very beautiful, as were her waist and hips. She was dressed in a yellow *sārī* with a golden belt. While she walked, her ankle bells tinkled and thus she very much resembled a heavenly damsel. With the end of her *sārī* the woman was trying to cover her breasts, which were equally round and well placed side by side. She repeatedly tried to cover them out of shyness as she walked in the manner of a majestic elephant.

The hero Puranjana, felt attracted by the eyebrows and smiling face of the very beautiful girl and was immediately pierced by the arrows of her lusty desires. When she smiled shyly, she looked very beautiful to Puranjana, who, although a hero, could not refrain from addressing her as follows:

O dear lotus-eyed lady, kindly explain to me where you are coming from, who you are, and whose daughter you are. You appear very chaste. What is the purpose of your coming here? What

are you trying to do? Please explain all these things to me. Furthermore dear lotus-eyed one, who are those eleven powerful bodyguards with you, and who are those ten specific servants? Who are those women following the ten servants, and who is the snake that is preceding you? My dear beautiful girl, you are exactly like the goddess of fortune, the wife of Lord Shiva or the goddess of learning. Although you must be one of them, I see that you are aimlessly wandering in this forest. Indeed, you appear to be as silent as the great sages. Is it that you are searching for your husband? Whoever your husband may be, simply by your being so faithful to him, he will come to possess all varieties of opulence. I think you must be the goddess of fortune, but I do not see the lotus flower in your hand. Therefore I ask you where you have thrown that lotus. O greatly fortunate one, it appears that you are none of the women I have mentioned because I can see that your feet are touching the ground. If you are a woman of this planet, you can, like the goddess of fortune who, accompanies Lord Viṣṇu and increases the beauty of the Vaikuntha planets also increase the beauty of this city by associating with me. You should know that I am a great hero and a very powerful king on this planet. Certainly your glancing upon me today has very much agitated my mind. Your smile, which is full of shyness but at the same time provocative, is very much awakening cupid within me. Therefore, O most beautiful one, I ask you to be merciful upon me. My dear girl, your face is so beautiful with attractive eyebrows and eyes and with bluish hair surrounding it. In addition, very sweet sounds are coming from your mouth. Nonetheless, you are veiled by shyness so much so that you do not see me face to face. I therefore request you, my dear girl, please smile and kindly raise your head to see me.

Narada Muni continued: My dear King, as Puranjana became very attracted and impatient to touch the girl and frolic with her, so too the girl became attracted by his words and tacitly accepted his request with a coy smile.

The girl said: O best of human beings, I do not actually know who has begotten me. I cannot speak say much about this. Nor do I know the names or the origin of my associates. O great hero, I only know that we are here in this place. What will come next I also do not know. Indeed, I am so foolish that I do not care to understand who has created this beautiful place which is my residence. My dear gentleman, all these men and women with me are known as my friends, and the snake, who always remains awake, protects me even during my sleeping hours. This much I know but I do not



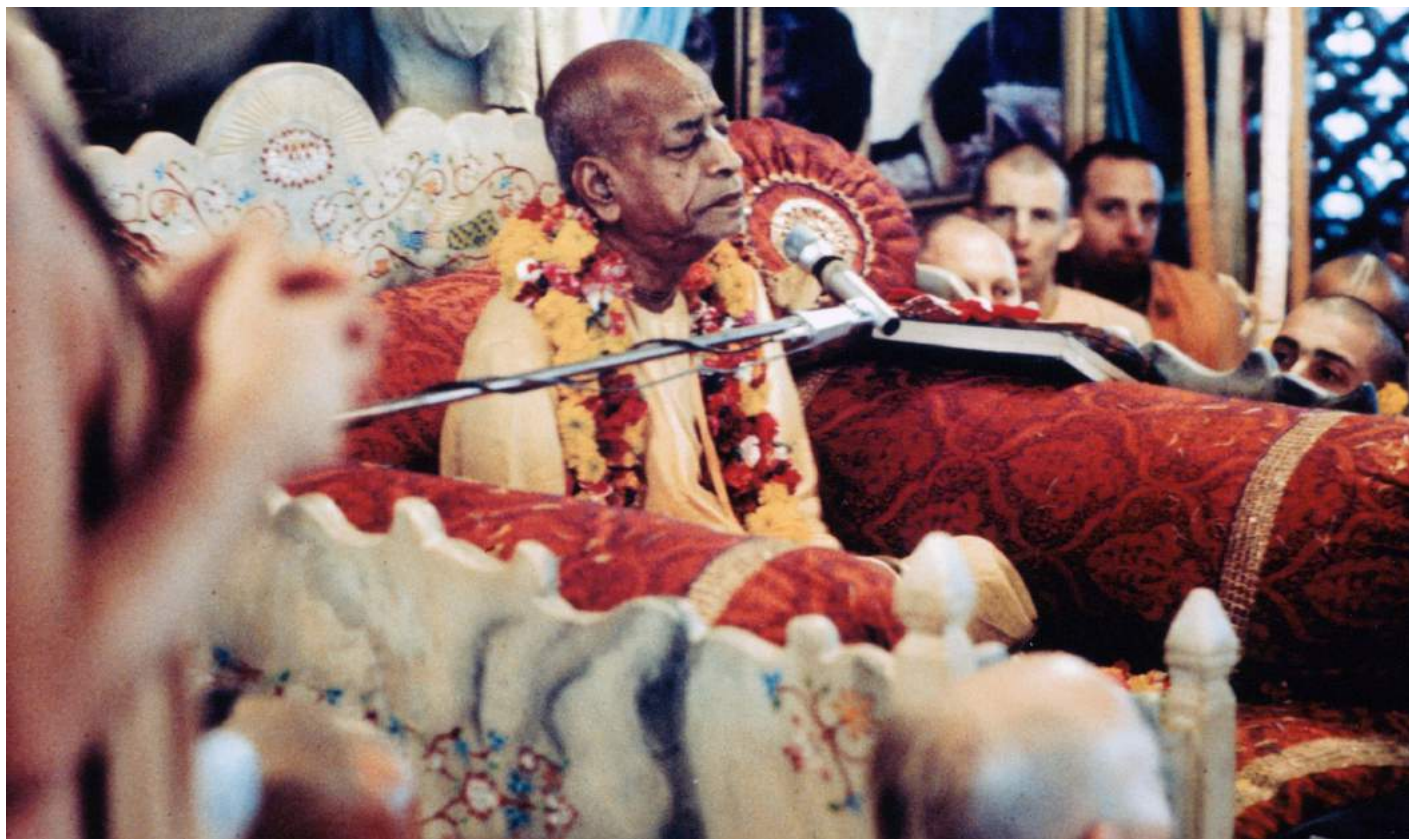
know anything beyond this. O killer of the enemy, by chance you have come here. This is certainly great fortune for me. I wish all auspiciousness for you. You have a strong yearning to satisfy your senses; certainly all my friends and I shall try our best in all respects to fulfill this desires. My dear lord, I have arranged this city of nine gates just for you so that you can have all kinds of sensory enjoyment. You may live here for one hundred years, and everything for your sense gratification will be supplied. How can I expect to unite with others, who are neither conversant with conjugal matters nor capable of knowing how to enjoy life while living here and after death? Such foolish persons are like animals because they do not know the proper process of sense enjoyment in this life and the after life.

In the world, a householder's life brings all kinds of happiness in terms of religion, economic development, sense gratification and the begetting of, sons and grandsons. After that, one may desire material reputation or liberation. The householder can experience the results of sacrifices, which enable him to gain promotion to superior planetary systems. All this material happiness is practically unknown to the transcendentalists. Indeed they cannot even imagine such happiness. According to scriptural authorities, householder life is pleasing not only to oneself but beneficial to all the forefathers, demigods, great sages, saintly persons and the whole society. Household life is thus most auspicious. O my dear hero, who in this world would not accept a husband like you? You are so famous, so magnanimous, so beautiful and so readily attained. O mighty-armed one, who in this world would not be attracted by your arms, which are just like the bodies of serpents? Actually you relieve the distress of husbandless women like me by your attractive smile and your aggressive mercy. We think that you are traveling on the surface of the earth just to benefit us..

Narada continued: My dear King, after coming to a mutual understanding, those two together entered that city and enjoyed life for one hundred years. Many professional singers used to sing about the glories of King Puranjana and his glorious activities. When it was too hot in the summer, he used to enter a reservoir of water. He would surround himself with many women and enjoy their company. Of the nine gates in that city, seven were on the surface and two were subterranean. A total of nine doors were constructed, and these led to different places. All the gates were used by the city's governor. My dear King, of the nine doors, five led toward the eastern side, one led toward the northern side, one led toward the southern side, and two led toward

the western side. I shall try to give the names of these different doors. The two gates named Khadyota and Avirmukhi were situated facing the eastern side, but they were constructed in one place. Through those two gates the King used to go to the city of Vibhrajita accompanied by a friend whose name was Dyuman. Similarly in the east there were two sets of gates named Nalini and Nālīni, and these were also constructed in one place. Through these gates the King, accompanied by a friend named Avadhuta, used to go to the city of Saurabha. The fifth gate situated on the eastern side was named Mukhya, or the chief. Through this gate, accompanied by his friends named Rasajna and Vipana, he used to visit two places named Bahudana and Apana. The southern gate of the city was known as Pitru, and through that gate King Puranjana used to visit the city named Daksina-pancala, accompanied by his friend Shrutadhara. On the northern side was the gate named Devahu. Through that gate, King Puranjana used to go with his friend Shrutadhara to the place known as Uttara-pancala. On the western side was a gate named Asuri. Through that gate King Puranjana used to go to the city of Gramaka, accompanied by his friend Durmada. Another gate on the western side was known as Nirrti. Puranjana used to go through this gate to the place known as Vaishasa, accompanied by his friend Lubdhaka (53). Of the many inhabitants of this city, there are two persons named Nirvak and Peshaskrt. Although King Puranjana was the ruler of citizens who possessed eyes, he unfortunately used to associate with these blind men. Accompanied by them, he used to go here and there and perform various activities.

Sometimes he used to go to his private home with one of his chief servants [the mind], who was named Vishnucina. At that time, illusion, satisfaction and happiness used to be produced from his wife and children. Being thus entangled in different types of mental concoction and engaged in fruitive activities, King Puranjana came completely under the control of material intelligence and was thus cheated. Indeed, he used to fulfill all the desires of his wife, the Queen. When the Queen drank liquor, King Puranjana also engaged in drinking. When the Queen dined, he used to dine with her, and when she chewed, King Puranjana used to chew along with her. When the Queen sang, he also sang. Similarly, when the Queen cried, he also cried, and when the Queen laughed, he also laughed. When the Queen talked loosely, he also talked loosely, and when the Queen walked, the King walked behind her. When the Queen would stand still, the King would also stand still, and when the Queen would lie down in bed, he would also follow and lie down with her. When the



Queen sat, he would also sit, and when the Queen heard something, he would follow her to hear the same thing. When the Queen saw something, the King would also look at it, and when the Queen smelled something, the King would follow her to smell the same thing. When the Queen touched something, the King would also touch it, and when the dear Queen was lamenting, the poor King also had to follow her in lamentation. In the same way, when the Queen felt enjoyment, he also enjoyed, and when the Queen was satisfied, the King also felt satisfaction. In this way, King Puranjana was captivated by his nice wife and was thus cheated. Indeed, he became cheated in his whole existence in the material world. Even against that poor foolish King's desire, he remained under the control of his wife, just like a pet animal that dances according to the order of its master.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa)* » Canto 4: The Creation of the Fourth Order » Chapter 25. The Descriptions of the Characteristics of King Puranjana, Verse: 1-61.

LAKES AND GARDENS WITHIN THE BODY

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

A living being has different activities in the different stages of life. One stage is called *jāgrata*, or the life of awakening, and another is called *svapna*, or the life of dream. Another stage is called *suṣupti*, or life in an unconscious state, and still

another stage occurs after death.

Puranjana used to live with his wife for sense enjoyment, and at night this sense enjoyment was actuated in different ways. A man sleeps very soundly when he is greatly fatigued. When a rich man is greatly fatigued he goes to his garden house with many female friends and there plays in the water and enjoys their company. Such is the tendency of the living entity within this material world. A living entity is never satisfied with a woman unless he is trained in the system of *brahmacharya*. Generally a man's tendency is to enjoy many women, and even at the very end of life the sex impulse is so strong that even though one is very old he still wants to enjoy the company of young girls. Thus because of the strong sex impulse the living entity becomes more and more involved in this material world.

Since the body is a great city, there must be various arrangements, such as lakes and gardens, for sense enjoyment. Because the body has genitals, when the living entity attains the right age—be he man or woman—he becomes agitated by the sex impulse. As long as one remains a child, he is not agitated by seeing a beautiful woman. Although the sense organs are present, unless the time is ripe there is no impulsion for sex. The favorable conditions surrounding the sex impulse are compared here to a garden or a nice solitary park. When one sees the opposite sex, naturally the sex impulse increases. It is said that if a man in a solitary place does not

become agitated upon seeing a woman, he is to be considered a *brahmacārī*. But this practice is almost impossible. The sex impulse is so strong that even by seeing, touching or talking, coming into contact with, or even thinking of the opposite sex—even in so many subtle ways—one becomes sexually impelled. Consequently, a *brahmacārī* or *sannyāsī* is prohibited to associate with women, especially in a secluded place. The *śāstras* enjoin that one should not talk to a woman in a secret place, even if she happens to be one's own daughter, sister or mother. The reason is the sex impulse is so strong that even if one is very learned, he will become agitated in such circumstances. If this is the case, how can a young man in a nice park remain calm and quiet after seeing a beautiful young woman?

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa)* » Canto 4: The Creation of the Fourth Order » Chapter 25. The Descriptions of the Characteristics of King Puranjana, Verse: 44 and 17, Purport.

DOES ONE NEED TO CHECK ONE'S MATERIAL PROPENSITY?

Srila Bhaktisiddhanta Sarasvati Thakura

What is enjoyment and what is renunciation?

Enjoyment refers to sense activities, and renunciation refers to remaining aloof from material objects for sense gratification. When enjoyment is prominent, renunciation is diminished, and when renunciation is prominent, enjoyment is diminished. Neither enjoyment (material variegatedness) nor renunciation (material impersonalism) are necessary in this world. Actual enjoyment means to serve the Supreme Lord; real renunciation means to reject material enjoyment in order to give Krishna pleasure. A devotee's two primary qualities are attachment to Krishna and renunciation of the thirst for material enjoyment. A devotee finds enjoyment in assisting Krishna to satisfy His senses.

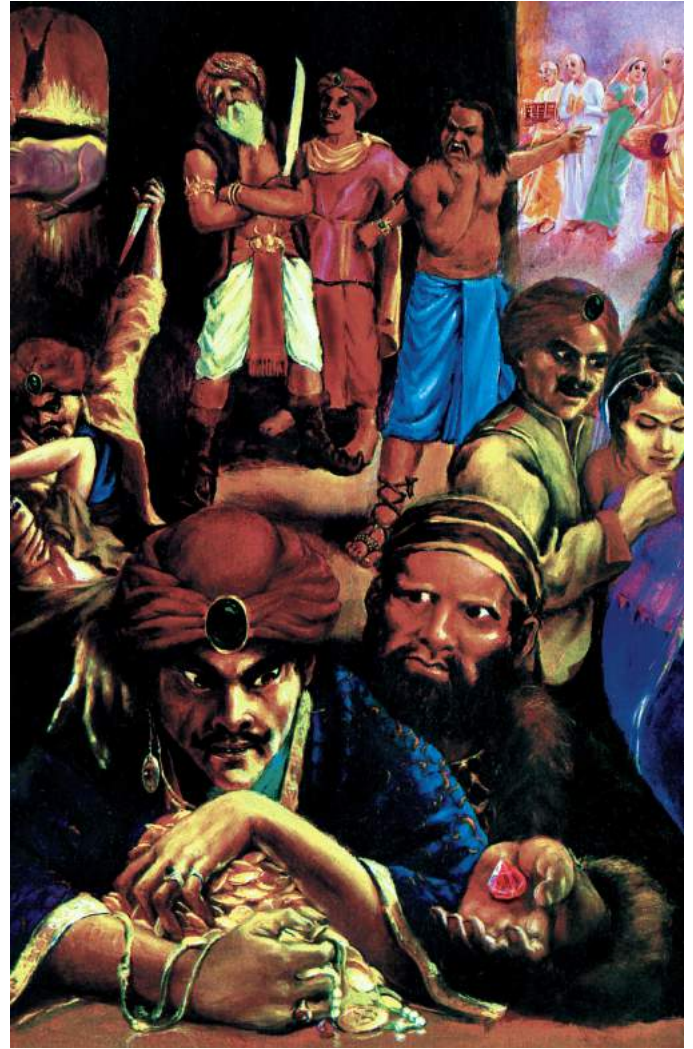
Does the soul enjoy?

The soul serves the Supersoul as its only duty. Therefore, why should the soul renounce the Lord's service to engage in material enjoyment? It is not natural for the soul to hanker after material enjoyment. Such hankering is the nature of the mind. The propensity to taste material enjoyment binds one to matter and covers the soul's original propensity to serve Krishna.

How should one treat the material world?

The *Īsopaniṣad* mantra, states:

*īśāvāsyamidamsarvaṁ, yatkiñcajagatyāṁ jagat
tenatyaktenabhujjīthā, āgrdhaḥkasyasviddhanam*



Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.

O sense enjoyers! Why do you think that this world is meant for your pleasure? You will not be able to worship Hari as long as you remain engrossed in material enjoyment. Why have you forgotten that this material world is meant for the Lord's service and that Lord Krishna is the supreme enjoyer of all objects? Why do you try to enjoy, even though you are servants? It is the servants duty to serve his master; a servant's satisfaction lies in giving the master pleasure. Striving to taste matter does not bring peace. Only serving the Lord allows one to feel peaceful.

What is devotional service and what is nondevotional service?

To retain sensual knowledge is called nondevotional service. Nondevotional service



flows through three channels: sense gratification, fruitive activities, and the cultivation of impersonal knowledge. To work for our own benefit and for the benefit of others is called *karma*. To neither work for our own benefit nor for the benefit of others is called *jñāna*. Pleasing the senses of Sri Hari, the transcendental Absolute Truth, by renouncing both the cultivation of sensual knowledge and impersonal knowledge is called *bhakti*. *Bhakti* does not begin until we are liberated from the hands of both material enjoyment and liberation.

What is *anartha*?

That which is not *artha*, which is devoid of spiritual significance, is called *anartha*. Material enjoyment, desire for religiosity, economic development, sense gratification, liberation, and the desire for wealth, women, and fame are *anarthas*. When one chants the holy name of Hari, all *anarthas* are destroyed. *Anartha* in this context refers to the desire for sense gratification. Desire for sense gratification is the principal impediment on the devotional path. Material desires interrupt one's attempt to constantly remember the Lord and direct one's attention to things unrelated to Krishna.

Does one need to check one's material propensity?

If the propensity to enjoy material life is not checked, then one will continue in the cycle of repeated birth and death. It is important to stop acting for sense gratification. Unless one stops acting for sense gratification, the propensity for material life—and the suffering that comes from material distress—will not be destroyed. It is essential to cultivate Krishna consciousness. Spiritual cultivation removes the desire for material life, destroys the desire to try for *artha*, *kāma*, *dharma*, and *moksa*, and gives one supreme fortune. All the material desires in the heart of a person in which Lord Krishna has manifest are automatically destroyed, because Krishna is the transcendental Cupid and all desires serve Him and no one else. One who has captured Krishna in his heart has no desire for sense gratification.

Whenever we do not follow the Vaishnava lifestyle, our senses will become misguided and fall prey to material objects. We will forget that Lord Krishna is the proprietor of our senses. We have been given this human form of life to worship Hari. Guided by the sailor in the form of *guru*, we can cross the ocean of material existence on the boat of the human body and attain Sri Krishna's lotus feet. Why, then, should we prefer to drown in the ocean of material existence?

—Adapted and Published by Īśvara dāsa, Translated from Bengali by Bhumipati dāsa, Edited by Kaiśorī devī dāśī, Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja

TWO TYPES OF DEVOTEES ATTACHED TO SENSE ENJOYMENT

Srila Bhaktivinoda Thakura

The sense enjoyers and persons fond of sense enjoyers are both worldly-minded. Persons who are fond of sense enjoyers are themselves also sense enjoyers, because they always think of sense enjoyment within their hearts. There are some people who are not themselves sense enjoyers, but they take pleasure in associating with sense enjoyers. Their association should also be renounced, because they will soon become sense enjoyers and bad association themselves.

There are two types of sense enjoyers—those who are extremely attached to sense enjoyment and devotees who are attached to sense enjoyment. Associating with those who are extremely attached should be totally rejected. The devotees who are attached to sense enjoyment are also of two types—those who have included the Lord as a part of their sense enjoyment and those who have kept the Lord in the center of their sense enjoyment. Association with the latter type is preferable to association with the former. Although those who engage in sense enjoyment according to religious codes are better than the sinful sense enjoyers, still the practicing devotee should not associate with them until they become devotees. Simply by wearing the dress of a renunciate one does not become a devotee free from sense gratification, because renunciates often collect and save objects of sense enjoyment. On the other hand, many persons resemble sense enjoyers but utilize everything in the worship of Lord Hari in the mood of detachment. Considering all this, the practicing devotee should give up the association of sense enjoyers and those fond of them and engage in devotional service in a secluded place or, if he is fortunate, in the association of genuine devotees.

Do not associate with women. On the other hand, when a woman is engaged in *sādhana-bhakti*, she should not associate with men. Associating with the opposite sex is very inauspicious for the advancing devotee. There are two types of men and women. When a man and woman are married according to religious principles, there is no sin in their touching and talking with each other; rather, this touching and talking is beneficial because of the scriptural sanction. There is, however, no provision for illusory activities other than the execution of



reciprocal duties. If they are illusioned by each other and they engage in activities other than prescribed duties, then that is called *strī-saṅga* and *puruṣa-saṅga*, or association with the opposite sex. For those who are engaged in worshiping Krishna, such association yields inauspicious results. If either one is guilty of such association, then they become an obstacle for the other party. If the wife is helpful in the discharge of devotional service, then the fault of *strī-saṅga* does not arise. But if the wife is an impediment in the discharge of devotional service, then one should carefully give up her association. We should consider the behavior of the great *Vaiṣṇavaācārya*, Srimad Ramanujacaraya. Srimad Ramanujacaraya sent his wife to her parent's home after she offended his guru's wife. He then took *sannyāsa*, in this connection. When there is no marital relationship and one converses with a woman with evil intentions, then this is *strī-saṅga*. That is sinful and detrimental to devotional service. Considering these points, the practicing devotee should very carefully give up the association of women and persons fond of women. As stated in *Śrīmad-Bhāgavatam* (3.31.35):

*kāśāyan na ca bhojanādi-niyamān no vā vane vāsato
vyākhyānād athavā muni-vrata-bharāc cittodbhavaḥ kṣīyate
kintu sphīta-kalinda-śaila-tanayā-tīreṣu vikrīḍato
govindasya padāravinda-bhajanārambhasya leśād api*

Not by wearing saffron cloth, not by restricting food and other sense-activities, not by living in the forest, not by discussing philosophy, and not by observing a vow of silence, but only by even the slightest beginning of devotional service to the lotus feet of Lord Govinda, who enjoys pastimes on the Yamuna's wide banks, is Kama-deva stopped.

— From Srila Rupa Goswami's *Śrī Padyāvalī*, verse: 12, Translated by Kuśakratha dāsa

*natathāsyabhavenmoho
bandhaścānya-prasaṅgataḥ
yoṣit-saṅgādyathāpumso
yathā tat-saṅgi-saṅgataḥ*

"The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women."

For a householder devotee, touching and speaking to his wife in the above mentioned manner is not detrimental to devotional service; but for a renunciate there cannot be any type of talking or touching a woman, otherwise his practice of devotional service will be completely spoiled. Association with such a deviated person should be totally rejected.

— *Śrī Bhaktyāloka* - The Six Faults and Qualities of Bhakti, *Jana-saṅga* - Association with worldly-minded persons. Writings of Śrīla Bhaktivinode Thākura.

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS

E-Magazines, E-books, Education

Dedicated to

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

**For subscriptions please visit
our website: www.nbsmag.com**

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations and Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.



Bhāgavata Vidyālaya

A Project to open Śrīmad-Bhāgavata schools in every town and village.

With the intention of serving the mood and mission of Srila Prabhupada, a humble attempt is made to open a Bhagavata School in each area. This certified course, exclusively based on Śrīmad-Bhāgavatam, is essentially for the congregational devotees. It can be conducted anywhere, in temples, farm communities, places of congregational gathering or at houses of congregational devotees.

Those leaders who are willing to open a Bhagavata school can register with us on the following link: www.nbsmag.com/vidyalaya.

Features

1. A weekly program mainly lead by the congregational leaders for their congregation members.
2. It would be a three-hour session which includes Kirtan, Reading, Lecture and Question / Answers
3. In each session one chapter of Śrīmad-Bhāgavatam will be covered.
4. A maximum of 15 students per session is advised.
5. A Program will be conducted by two to three teachers.
6. Students Handbook and Appropriate Teachers notes will be provided.
7. There will be a Bhagavata Festival after completion of each level.
8. Students will get encouragement for writing articles and giving lectures.
9. This program is free of cost.

Self Study Course

An easy way of studying Śrīmad-Bhāgavatam

Despite knowing about the glories of Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who are in fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness.

We have a solution by which one can make Śrīmad-Bhāgavatam its life and soul. For subscribing to self study course visit our page: <http://www.nbsmag.com/self-study>.

Nityam Bhagavata-sevaya

A Fortnightly E-Magazine for serving
Śrīmad-Bhāgavatam

Nityam Bhagavata-sevaya (NBS) E-magazine was started on December, 2014 on Mokṣadā Ekādaśī exclusively for serving Śrīmad-Bhāgavatam. We are presenting various topics from Śrīmad-Bhāgavatam with the help of the commentaries of Srila Prabhupada and the previous acharyas.

For viewing previous issues visit our page: <http://www.nbsmag.com/emagazines>.



Śrī Ṣaṭ-tilā Ekādaśī

Issue no:54

23rd January 2017

The Duty Of A Householder



Features

PURANJANA'S HOUSEHOLD AFFAIRS
Sri Maitreya Ṛṣi

**HOUSEHOLD LIFE IS BETTER
THAN SINFUL LIFE**
*His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada*

URGE OF THE GENITALS
Srila Bhaktivinoda Thakura

WHAT IS THE DUTY OF A HOUSEHOLDER?
Srila Bhaktisiddhanta Sarasvati Thakura



PURANJANA'S HOUSEHOLD AFFAIRS
Sri Maitreya R̥ṣi

Once upon a time King Puranjana took up his great bow and he set out on his chariot driven by five swift horses and went to the forest named Panca-prastha. He was equipped with golden armor and a quiver of unlimited arrows and accompanied by eleven commanders. He also took with him two explosive arrows. The chariot itself was situated on two wheels and one revolving axle. On the chariot were three flags, one rein, one chariot driver, one seat, two poles to which the harness was fixed, five weapons and seven coverings. The chariot moved in five different styles, and five obstacles lay before it. All the decorations of the chariot were made of gold. Although it was almost impossible for King Puranjana to give up the company of his Queen for even a moment, on that day, being very much inspired by the desire to hunt, he took up his bow and arrow with great pride and went to the forest, forgetting his dear wife. At that time King Puranjana was very much influenced by demoniac propensities. Because of this, his heart became very hard and merciless, and with sharp arrows he killed many innocent animals in the forest, without consideration. If a king is too attached to eating flesh, he may, according to the directions of the revealed scriptures on sacrificial performances, go to the forest and kill some particular animals whose killing is sanctioned. One is not allowed to kill animals unnecessarily or without restriction. The Vedas regulate animal killing to stop the extravagance of foolish men influenced by the modes of passion and ignorance. My dear King, any person who works strictly according to the directions of the Vedic scriptures does not become involved in fruitive activities and their reactions. Otherwise, a person who acts whimsically, thinking himself independent of scripture falls down because of his false prestige. Thus he becomes entangled in the laws of material nature, which consists of the three qualities [goodness, passion and ignorance]. In this way a living entity devoid of his real intelligence, becomes perpetually lost in the cycle of birth and death. Thus he goes up and down from a microbe in stool to a high position in the Brahmaloṇa planet.

When King Puranjana was hunting in this way, many animals within the forest lost their lives with great pain, being pierced by his sharp arrows. Seeing so much, ghastly killing performed by the King, all the people who had a compassionate nature became very unhappy. Such merciful persons could not tolerate seeing all this carnage. King Puranjana killed many animals in this way, including rabbits, boar, buffalo, bison, black deer, porcupines and other game animals. After hunting thus, the King became tired,

nityaṁ bhāgavata-sevayā

feeling very much fatigued, hungry and thirsty, he then returned to his royal palace. Upon his arrival he bathed and had an appropriate dinner. Then he took rest and thus became freed from all fatigue. After this, King Puranjana decorated his body with suitable ornaments, spread scented sandalwood pulp over his body and put on flower garlands. In this way he became completely refreshed. Feeling contented in mind, he began to search for his Queen. After taking his dinner and having his thirst and hunger satisfied, King Puranjana felt some joy within his heart. However, instead of being elevated to a higher consciousness, he became captivated by cupid, and was moved by a desire to find his wife, who always pleased him in his household life.

At that time King Puranjana felt somewhat anxious, and he inquired from the palace women: My dear beautiful women, are you and your mistress all very happy? I do not understand why my household paraphernalia does not attract me as before. I think that if there is neither a mother nor devoted wife at home, the home is like a chariot without wheels. Where is the fool who will sit down on such an unworkable chariot? Kindly let me know the whereabouts of that beautiful woman who always saves me when I am drowning in the ocean of danger. By giving me good intelligence at every step, she always saves me.

All the women addressed the King: O master of the citizens, we do not know why your dear wife has taken on this attitude. O killer of enemies, kindly look! She is lying on the ground without bedding. We cannot understand why she is acting this way.

The great sage Narada continued: My dear King Pracinabarhi, as soon as King Puranjana saw his Queen lying on the ground, appearing like a mendicant, he immediately became bewildered. The King, with aggrieved mind, began to speak to his wife with very pleasing words. Although he was filled with regret and tried to pacify her, he could not see any symptom of anger caused by love within the heart of his beloved wife. Being expert in appeasing others, the King began to very gently pacify his Queen. First he touched her two feet, and then, after firmly embracing her, he placed her on his lap, and began to speak as follows.

King Puranjana said: My dear beautiful wife, when a master accepts a servant as his own man, but does not punish him for his offenses, the servant must be considered unfortunate. However, my dear slender maiden, when a master chastises his servant, the servant should accept this as great mercy. One who becomes angry at such treatment must be very foolish not to know that such is the duty friendship. My dear wife, your teeth are very beautifully set, and your attractive features make you appear very thoughtful. Kindly give up your anger, be merciful upon me, and



please smile upon me with loving attachment. When I see a smile on your beautiful face, your hair, which is as beautiful as the color blue, and your raised nose; when I hear your sweet talk, you become more beautiful to me and thus attract and oblige me. You are my most respected mistress. O hero's wife, kindly tell me if someone has offended you. I am prepared to give such a person punishment as long as he does not belong to the *brāhmaṇa* caste. But for the servant of *Murārīpu* [Krishna], I excuse no one within or beyond these three worlds. No one can freely move after offending you, for I am prepared to punish him. My dear wife, until this day I have never seen your face without tilaka decorations, nor have I seen you so morose and without luster or affection. Nor have I seen your two nice breasts wet with tears from your eyes. Nor have I ever before seen your lips, which are ordinarily as red as the bimba fruit, without their reddish hue. My dear Queen, due to my sinful desires I went to the forest to hunt without asking you. Therefore I must admit that I have offended you. Nonetheless, thinking of me as your most intimate subordinate, you should still be very much pleased with me. Factually I am very much bereaved, but being pierced by the arrow of cupid, I am feeling desirous of having union with you. Which beautiful woman could give up her sexually inclined

husband and refuse to unite with him?

The great sage Narada continued: My dear King, after bewildering her husband in different ways and bringing him under her control, the wife of King Puranjana gave him all satisfaction and enjoyed conjugal activities with him. The Queen bathed and dressed herself attractively with auspicious garments and ornaments. Then, after eating to her heart's content, she returned to the King. Upon seeing his Queen's attractive face beautifully decorated, the King welcomed her with submissive deference. Queen Puranjani embraced the King, and the King also responded by embracing her shoulders. In this way, in a solitary place, they enjoyed joking and frivolous conversation. Thus King Puranjana became very much captivated by his beautiful wife and deviated from good sense. He forgot that the passing of days and nights meant that his span of life was being unavoidably reduced without gain. In this way, increasingly overwhelmed by illusion, King Puranjana, although advanced in consciousness, remained always lying down with his head on the pillow of his wife's arms. In this way he considered a woman to be the ultimate goal of his life. Being thus overwhelmed by the mode of ignorance, he could not understand the meaning of self-realization, neither regarding his own self nor the Supreme Personality of Godhead.

My dear King Pracinabarhisat, in this way King Puranjana, his heart full of desire and influenced by sinful reactions, began to enjoy conjugal life with his wife. In this way his fresh youth expired in a very short time. O one whose life span is great [*virāṭ*], in this way King Puranjana begot 1,100 sons within the womb of his wife, Puranjani. However, in this way he passed half of his life. O *Prajāpati*, King Pracinabarhisat, King Puranjana also begot 110 daughters. All of these were equally glorious like their father and mother. Their behavior was gentle, and they possessed magnanimity and other good qualities. After this, in order to increase the descendants of his paternal family, Puranjana, King of the Pancala country married his sons with qualified wives and married his daughters with qualified husbands. All of these many sons, produced hundreds and hundreds of grandchildren sons. Soon the whole city of Pancala became overpopulated by the descendants of King Puranjana. These sons and grandsons were virtually plunderers of King Puranjana's riches, including his home, treasury, servants, secretaries and all other paraphernalia. However, Puranjana's attachment for these things was very deep-rooted and did not slacken.

The great sage Narada continued: My dear King Pracinabarhisat, like you King Puranjana also became implicated in so many desires. Thus he worshiped demigods, forefathers and social leaders with various sacrifices which were all ghastly because they were



inspired by the desire to kill animals. King Puranjana, being attached to fruitive activities [*karma-kāṇḍīya*] as well as kith and kin, and being obsessed with polluted consciousness, King Puranjana eventually arrived at that point not very much liked by those who are overly attached to material things (old age).

O King in Gandharvaloka there is a king named Candavega. Under him there are 360 very powerful Gandharva soldiers. Along with Candavega were as many female *Gandharvīs* as there were soldiers, and all of them repetitively plundered all the paraphernalia meant for sense enjoyment. When King *Gandharva-rāja* [Candavega] and his followers began to plunder the city of Puranjana, a snake with five hoods began to defend the city. The five-hooded serpent, the superintendent and protector of the city of King Puranjana, fought with the Gandharvas for one hundred years. He fought alone, with all of them, although they numbered 720. Because he had to fight alone with so many soldiers, all of whom were great warriors, that five hooded serpent became very weak. Seeing that his most intimate friend was weakening, King Puranjana and his friends and citizens living within the city all became very anxious. King Puranjana collected taxes in the city known as Pancala and thus was able to engage in sexual indulgence. Being completely under the control of a woman, he could not understand that his life was passing away and that he was reaching the time of his death.

My dear King Pracinabarhisat, at this time the daughter of formidable time was seeking her husband throughout the three worlds. Although no one agreed to accept her, she still searched. The daughter of Time [*Jarā*] was thus very unfortunate and consequently she was known as *Durbhagā* ["ill-fated"]. However, she was once pleased with a great king, and because the king accepted her, she granted him a great benediction. When I once came to this earth from Brahmaloḥa, the highest planetary system, the daughter of Time, wandering over the universe, met me. Knowing me to be an avowed *brahmacārī*, she became lusty and proposed that I accept her. When I refused to accept her request, she became very angry and put a severe curse on me. cursed me severely. Because I refused her request, she said that I would not be able to stay in one place for any length of time. After she was thus disappointed by me, with my permission she approached the King of the Yavanas, whose name was *Bhaya*, or "fear," and she accepted him as her husband.

Approaching the King of the Yavanas, *Kālakanyā* addressed him as a great hero, saying: My dear sir, you are the best of the untouchables. I am in love with you, and I want you as my husband. I know that no one is baffled if he makes friendship with you. One who does not give charity according to the customs

or injunctions of the scriptures and one who does not accept charity in that way are considered to be in the mode of ignorance. Such persons follow the path of the foolish. Surely they must lament at the end. O gentle one, I am now present before you to serve you. Please accept me and thus show me mercy. It is a gentleman's greatest duty to be compassionate upon a person who is distressed.

After hearing the statement of Kalakanya, daughter of Time, the King of the Yavanas began to smile and devised a means for executing his confidential duty on behalf of providence. He then addressed Kalakanya as follows. The King of the Yavanas replied: After much consideration, I have arrived at a husband for you. In this world everyone views you as inauspicious and mischievous. Since no one likes you, how can anyone accept you as his wife?

The whole world is a product of fruitive activities. Therefore you may imperceptibly attack the people in general. Helped by my soldiers, you can kill them without opposition. Here is my brother Prajvara. I now accept you as my sister. I shall employ both of you, as well as my dangerous soldiers, to act imperceptibly in this world.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa)* » Canto 4: The Creation of the Fourth Order » Chapter 26. King Puranjana Goes to the Forest to Hunt, and His Queen Becomes Angry Verse: 1-26 & Chapter 27. Attack by Candavega on the City of King Puranjana: the Character of Kālakanyā, Verse: 1-30.

HOUSEHOLD LIFE IS BETTER THAN SINFUL LIFE

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

After hunting in the forest, King Puranjana returned home, refreshed himself by bathing and eating sumptuously. He then began to look for his wife. When he found her lying down on the ground without a bed, as if neglected, and devoid of any proper dress, he became very aggrieved. He then felt attracted to her and began to enjoy himself in her company. A living entity in the material world is similarly engaged in sinful activities. These sinful activities may be compared to King Puranjana's hunting in the forest.

A sinful life can be counteracted by various processes of religion such as *yajña*, *vrata* and *dāna*—that is, the performance of sacrifices, the taking of a vow for some religious ritual, and the giving of charity. In this way one may become free from the reactions of sinful life and at the same time awaken his original Krishna consciousness. By coming home, taking his bath, eating nice foodstuffs, getting refreshed and searching out his wife, King Puranjana came to his good consciousness in his family life. In other words, a systematic family life as enjoined in the Vedas is better than an irresponsible sinful life. If a husband and wife



cooperate with each other in Krishna consciousness and live together peacefully, that is very good. However, if a husband becomes too attracted by his wife and forgets his primary duty, he will again become implicated in the materialistic way of living. Śrīla Rupa Gosvami has therefore recommended, *anāsaktasya viṣayān (Bhakti-rasāmṛta-sindhu 1.2.255)*. Without being attached to sex, the husband and wife may live together for the advancement of spiritual life. The husband should engage in devotional service to the Lord, and the wife should be faithful and religious according to the Vedic injunctions. Such a combination is very good. However, if the husband becomes too much attracted to his wife due to sex, the whole thing becomes very dangerous. Women in general are more sexually inclined. Indeed, it is said that a woman's sex desire is nine times stronger than a man's. It is therefore a man's duty to keep a woman under control by satisfying her, giving her ornaments, tasty food and pretty clothes, and engaging her in religious activities. Of course, a woman should have a few children and in this way she will not be disturbing to the man. Unfortunately, if the man becomes attracted to the woman simply for sexual enjoyment, then family life becomes abominable.

The great politician Chanakya Pandit has said: *bhāryā rūpavatī śatruḥ*—a beautiful wife is an enemy. Of course every woman is very beautiful in the eyes of her husband. Others may not see her as very beautiful, but the husband, being very much attracted to her, sees her always as very beautiful. If the husband sees the wife as very beautiful, it is understood that he is

too much attracted to her. This attraction is simply the attraction of sex. The whole world is captivated by the two modes of material nature *rajo-guṇa* and *tamo-guṇa*, passion and ignorance. Generally women are very passionate and are less intelligent; therefore somehow or other a man should not be under the control of their passion and ignorance. By performing *bhakti-yoga*, devotional service, a man can be raised to the platform of goodness. The intelligence of the man and woman may then work very nicely together in the mode of goodness, and can control his wife, who is in passion and ignorance, then she is benefited. Forgetting her natural inclination for passion and ignorance, the woman becomes obedient and faithful to her husband, who is situated in goodness. By such a life, they can make progress in the march toward spiritual realization. Otherwise, the husband, comes under the control of the wife, sacrifices his quality of goodness and becomes subservient to the qualities of passion and ignorance. In this way the whole situation becomes polluted.

The conclusion is that a household life is better than a sinful life devoid of responsibility. However, if in household life the husband becomes subordinate to his wife, involvement in materialistic life again becomes prominent. In this way a man's material bondage is increased. To counter this natural tendency, according to the Vedic system, after a certain age a man is recommended to abandon his family life for the stages of *vānaprastha* and *sannyāsa*.

— *Śrīmad-Bhāgavatam (BhāgavataPurāṇa) » Canto 4: The Creation of the Fourth Order » Chapter 27. Attack by Caṇḍavega on the City of King Puranjana: the Character of Kālakanyā, Verse: 1, Purport*

URGE OF THE GENITALS

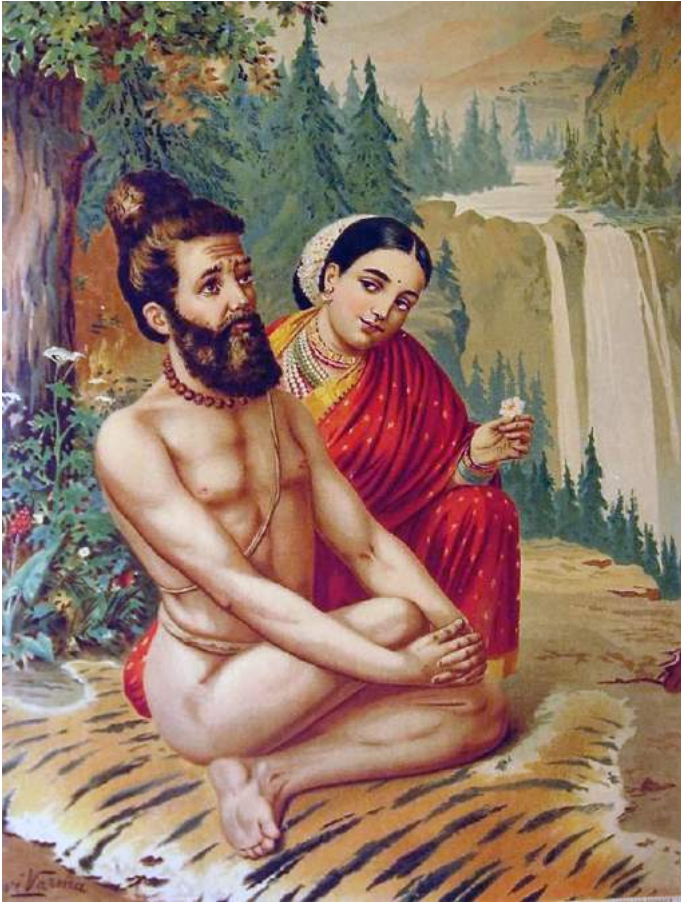
Śrīla Bhaktivinoda Thakura

The urge of the genitals is formidable for persons who are averse to the Lord. In the *Śrīmad-Bhāgavatam* (11.5.11) it is said:

*loke vyavāyāmiṣa-madya-sevā
nityā hi jantorna hi tatracodanā*

"In this material world the conditioned soul is always inclined to sex, meat-eating, and intoxication. Therefore religious scriptures never actually encourage such activities."

The purport of this statement from the *Śrīmad-Bhāgavatam* is confidential. Those who possess a material body made of flesh and blood are always inclined to associate with women. To minimize this inclination, the marriage ceremony is recommended. Those who wish to be free from the codes of marriage are almost like animals. But those who have crossed beyond the rules of this natural inclination by the



association of devotees and the strength of devotional service and have thus attained attraction for spiritual subject matters, for them associating with the opposite sex is very insignificant. Persons who are filled with attachment for material enjoyment can never tolerate the urge of the genital. Many of them engage in illicit activities. Regarding this propensity, those who thirst for devotional service are divided into two groups. Those whose attraction has been purified by the strength of *sādhū-saṅga* give up the association of women altogether and continually engage in devotional service. Persons in this group are known as renounced Vaishnavas. Those whose propensity for associating with women has not been destroyed accept the codes of marriage and remain as householders while engaging in devotional service. Associating with women as prescribed in the scriptures means to control the urge of the genitals.

When one properly tolerates the above urges, that is favorable for his devotional service. And when those urges are strong, that is unfavorable for one's devotional service. To subdue these urges is called *dhairya*. As long as one has a material body these propensities cannot be totally uprooted, but by properly engaging them in their appropriate subjects they no longer remain faulty. Therefore Śrī Narottamadaśa Thākura has written in his *Prema-bhakti-candrika* as follows:

nityaṁ bhāgavata-sevayā
 kāma, krodha, lobha, moha,
 mada, mātsarya, dambha-saha
 sthāne sthāne niyukta kariba
 ānandakari' hṛdaya, ripukari' parāṇaya,
 anāyāse govinda bhajiba.
 'kāma' Krishna-karmār paṇe,
 'krodha' bhakta-dveṣī jane,
 'lobha' sādhu-saṅge hari-kathā
 'moha' iṣṭa-lābha vine, 'mada' Krishna-guṇa-gāne,
 niyukta kariba yathā tathā.

"I will engage lust, anger, greed, illusion, madness, envy, and pride in appropriate ways, and by defeating these enemies I will feel happiness in my heart as I peacefully worship Govinda. I will engage lust by offering it in Krishna's service. Anger I will direct towards those who are envious of the devotees. I will be greedy to hear the topics of Hari in the association of devotees. I will feel illusioned without achieving my worshipable Lord. I will be maddened while singing the glories of Krishna. In this way I will engage these enemies in their proper places."

The confidential meaning of this song is that the duty of an intelligent person is to direct these urges away from their respective subjects and make them favorable to devotional service. That can only be done with patience.

There is another meaning applicable to the word *dhairya*. Those who engage in *sādhana* desire to attain the results. *Karmīs* hope to attain heavenly happiness by fruitive activities; *jñānīs* hope to attain liberation by speculative knowledge, and devotees hope to please Krishna by their devotion. Being impatient due to prolonged *sādhana*, some people fall from the path towards the ultimate goal; therefore a practicing devotee who desires to achieve his goal, attains that result only when he is patient. "Krishna must be merciful to me either today or after one hundred years or in some other birth. I will take shelter of His lotus feet with determination and never leave." This type of *dhairya*, patience, is most desirable for the practitioners of devotional service.

— Śrī Bhakti-yāloka - The Six Faults and Qualities of Bhakti, 10. Tat-tat-karma-pravartana - Various activities favorable for devotional service, Writings of Śrīla Bhakti-vinode Thākura

WHAT IS THE DUTY OF A HOUSEHOLDER?

Śrīla Bhaktisiddhanta Sarasvatī Thākura

To please the Supreme Lord, the householder devotees should associate with and serve the spiritual master and saints, with love and devotion. This will enable them to become spiritual householders. If householders do not associate with, serve, and discuss about both the book *Bhāgavata* and the devotee *Bhāgavata*, they cannot



attain auspiciousness. They should live at home with the resolution, “I will serve Krishna with all respect.” Otherwise their household life, devoid of Hari’s service, will lead them to hell.

If family life is favorable to the cultivation of Krishna consciousness, then it is acceptable and praise worthy. If it is unfavorable, then family life, which is compared to a dark well, should be rejected. There is no difference between devotees living at home or at the *Matha*, because in either case they are constantly engaged in the Lord’s service.

But one should not confuse the life of an attached householder with the life of a devotee who lives at home. By serving and associating with pure devotees who have made *guru* and Krishna their life and soul, attachment for family life and material existence is destroyed. There is no way to become free of family attachment without sincerely serving the spiritual master.

One should live at home only to serve Krishna under the *guru*’s guidance. The householders should refrain from eating too much or accumulating more than he needs. He should not over-endeavor, gossip, become overly attached to following the rules and regulations,

associate with nondevotees, or be greedy. He must also maintain his enthusiasm, confidence, determination, patience, taste for hearing and chanting Hari’s holy name, and firmness in service to *guru* and Krishna.

A householder has no business indulging in illicit sex, in becoming overly attached to his wife, or in becoming henpecked. He should give up bad association and tolerate the urges of speech, mind, anger, tongue, belly, and genitals. A householder should not only refrain from sinful activities but should also avoid the pious activities that are unfavorable to devotional service. By engaging in sinful activities he will definitely not be able to serve Hari. The desire to accumulate piety will also block his worship. A householder devotee must not become indifferent to the service of Hari, *guru*, and the Vaishnavas on the pretext of chanting the holy name. This is nothing but cheating, and it will lead to greater feelings of family attachment rather than devotion. Unless the living entity serves *guru* and Krishna, he or she cannot develop love of God. A householder should always try to assist those devotees who are constantly engaged in Krishna’s service.

—Adapted and Published by Īśvaradāsa, Translated from Bengali by Bhumipatidāsa, Edited by Kaiśorī devī dāsī, Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja.



!! Sri Sri Nitai Gaurchandra Jayati !!

NBS

E-Magazines, E-books, Education

Dedicated to

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations and Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.



Bhāgavata Vidyālaya

A Project to open Śrīmad-Bhāgavata schools in every town and village.

With the intention of serving the mood and mission of Srila Prabhupada, a humble attempt is made to open a Bhagavata School in each area. This certified course, exclusively based on Śrīmad-Bhāgavatam, is essentially for the congregational devotees. It can be conducted anywhere, in temples, farm communities, places of congregational gathering or at houses of congregational devotees.

Those leaders who are willing to open a Bhagavata school can register with us on the following link: www.nbsmag.com/vidyalaya.

Features

1. A weekly program mainly lead by the congregational leaders for their congregation members.
2. It would be a three-hour session which includes Kirtan, Reading, Lecture and Question / Answers
3. In each session one chapter of Śrīmad-Bhāgavatam will be covered.
4. A maximum of 15 students per session is advised.
5. A Program will be conducted by two to three teachers.
6. Students Handbook and Appropriate Teachers notes will be provided.
7. There will be a Bhagavata Festival after completion of each level.
8. Students will get encouragement for writing articles and giving lectures.
9. This program is free of cost.

Self Study Course

An easy way of studying Śrīmad-Bhāgavatam

Despite knowing about the glories of Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who are in fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness.

We have a solution by which one can make Śrīmad-Bhāgavatam its life and soul. For subscribing to self study course visit our page: <http://www.nbsmag.com/self-study>.

Nityam Bhagavata-sevaya

A Fortnightly E-Magazine for serving Śrīmad-Bhāgavatam

Nityam Bhagavata-sevaya (NBS) E-magazine was started on December, 2014 on Mokṣadā Ekādaśī exclusively for serving Śrīmad-Bhāgavatam. We are presenting various topics from Śrīmad-Bhāgavatam with the help of the commentaries of Srila Prabhupada and the previous acharyas.

For viewing previous issues visit our page: <http://www.nbsmag.com/emagazines>.

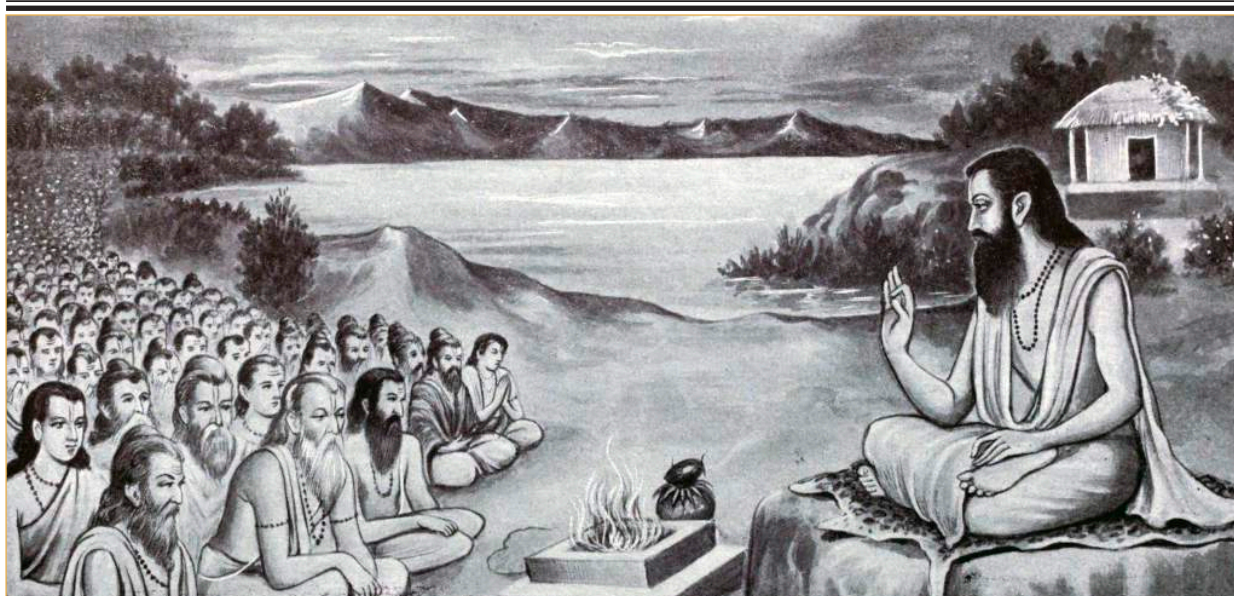


Śrī Bhaimī Ekādaśī

Issue no:55

7th February 2017

Instructions For Self Realization



INSTRUCTIONS FOR SELF-REALIZATION

Maitreya Ṛṣi

THE PATH OF HEARING

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

WHAT IS SELF REALIZATION?

Srila Bhaktivinoda Thakura

INSTRUCTIONS FOR SELF-REALIZATION*Maitreya Ṛṣi*

Narada said: My dear King Pracinabarhisat, after this the King of the Yavanas, whose name is fear itself, as well as Prajvara, Kalakanya, and his soldiers, began to travel all over the world. When they came to the city of Puranjana he and his dangerous soldiers attacked with great force. Although the city was full of paraphernalia for sense gratification, it was being protected by the old serpent. Gradually Kalakanya, with the help of the dangerous soldiers, attacked all the inhabitants of Puranjana's city and thus rendered them useless for all purposes. When Kalakanya, daughter of Time, also attacked, the dangerous soldiers of the King of the Yavanas entered the city through different gates. They then began to give severe trouble to all the citizens. When the city was thus endangered by the soldiers and Kalakanya, King Puranjana, being overly absorbed in affection for his family, found himself in great difficulty.

When King Puranjana was touched by Kalakanya, he gradually lost all his beauty. Having been too much addicted to sexual activities, he became feeble minded and lost all his opulence. Being bereft of all possessions, he was conquered forcibly by the Gandharvas and the Yavanas. King Puranjana then saw that everything in his city was scattered and that his sons, grandsons, servants and ministers were all gradually opposing him. He also noted that even his wife was becoming cold and indifferent to him. When King Puranjana saw that all his family members, relatives, followers, servants, secretaries and everyone else had turned against him, he certainly became very anxious. But he could not counteract the situation because he was thoroughly overwhelmed by Kalakanya. The objects of enjoyment became stale by the influence of Kalakanya. Due to the continuance of his lusty desires, King Puranjana became very poor in every regard. Thus he could not understand the ultimate aim of life. He was still very affectionate toward his wife and children, and he worried about maintaining them. The city of King Puranjana was overcome by the Gandharva and Yavana soldiers, and although the King had no desire to leave the city, he was circumstantially forced to do so, for it was smashed by Kalakanya. Under the circumstances, the elder brother of Yavana-rajā, known as Prajvara, set fire to the city to please his younger brother, whose other name is fear itself.

When the city was set ablaze, all the citizens and servants of the King, as well as all family members, sons, grandsons, wives and other relatives, were within the fire. King Puranjana thus became very unhappy. The city's superintendent of police, the serpent, saw that the citizens were being attacked by Kalakanya, and he became very aggrieved to see his own residence set ablaze after being attacked by the Yavanas. As a serpent living in the cavity of a tree wishes to leave when there is a forest fire, so the



city's police superintendent, the snake, wished to leave the city due to the fire's severe heat. The limbs of the serpent's body were slackened by the Gandharvas and Yavana soldiers, who had thoroughly defeated his bodily strength. When he attempted to leave the body, he was checked by these enemies. Being thus baffled in his attempt, he began to cry loudly.

King Puranjana then began to think of his daughters, sons, grandsons, daughters-in-law, sons-in-law, servants and other associates, as well as his house, his household paraphernalia and his little accumulation of wealth. King Puranjana was overly attached to all this because of his false conceptions of "I" and "mine." Due to being overly attracted to his wife, he was already quite poverty-stricken. At the time of their separation, he lamented deeply. King Puranjana was anxiously thinking, "Alas, my wife is encumbered by so many children. When I pass from this body, how will she be able to maintain all these family members? Alas, she will be greatly harassed by thoughts of family maintenance." King Puranjana then began to think of his past dealings with his wife. He recalled that his wife would not take her dinner until he had finished his, that she would not take her bath until he had finished his, and that she was always very much attached to him, so much so that if he would sometimes become angry and chastise her, she would simply remain silent and tolerate his misbehavior. King Puranjana continued thinking how, when he was in a state of bewilderment, his wife would give him good counsel and how she would become aggrieved when he was away from home. Although she was the mother of so



many sons and heroes, the King still feared that she would not be able to shoulder the responsibility of household affairs. King Puranjana continued to think: “After I pass from this world, how will my sons and daughters, who are now fully dependent on me, live and continue their lives? Their position will be like passengers of a sunken ship in the middle of the ocean.”

Although King Puranjana should not have lamented over the fate of his wife and children, he nonetheless did so due to his miserly intelligence. In the meantime, Yavana-rajā, whose name was fear itself, immediately drew near to arrest him. When the Yavanas were taking King Puranjana away to their place, binding him like an animal, the King’s followers became greatly aggrieved. Even while they lamented, they were forced to go along with him. The serpent, who had long been arrested by the soldiers of Yavana-rajā and was expelled from the city, began to follow his master along with the others. As soon as they all left the city, it was immediately dismantled and smashed to dust. When King Puranjana was being dragged with great force by the powerful Yavana, out of his gross ignorance he still could not remember his friend and well-wisher, the Supersoul.

That most unkind king, Puranjana, had killed many animals in various sacrifices. Now, taking advantage of this opportunity, all these animals began to pierce him with their horns. It was as though he were being cut to pieces by axes. Due to his contaminated association with women, a living entity like King Puranjana eternally suffers all the pangs of material existence and remains in the dark region of material life, bereft of all real remembrance for many, many years. King Puranjana gave up his body while remembering his wife, and consequently in his next life he became a very beautiful and well-situated woman. He took his next birth as the daughter of King Vidarbha in the very house of the King. It was fixed that Vaidarbhi, daughter of King Vidarbha, was to be married to a very powerful man, Malayadhvaja, an inhabitant of the Pandu country. After conquering the other competing princes, he duly married the daughter of King Vidarbha. King Malayadhvaja fathered one daughter, who had very black eyes. He also had seven sons, who later became rulers of that tract of land known as Dravida. Thus there were seven kings in that land. My dear King Pracinabarhisat, the sons of Malayadhvaja gave birth to many thousands and thousands of sons, and all of these have been protecting the entire world up to the end of one Manu’s life span and even afterward. The great sage named Agastya married the first-born daughter of Malayadhvaja, the avowed devotee of Lord Krishna. From her one son was born, whose name was Dridhacyuta, and from him another son was born, whose name was Idhmavaha.

After this, the great saintly King Malayadhvaja divided his entire kingdom among his sons. Then, in order to worship Lord Krishna with full attention, he went to a solitary place known as Kulacala. Just as the moonshine follows the moon at night, immediately after King Malayadhvaja departed

for Kulacala, his devoted wife, whose eyes were very enchanting, followed him, giving up all homely happiness, along with family and children. In the province of Kulacala, there were rivers named Candravasa, Tamraparni and Vatodaka. King Malayadhvaja regularly used to go to those pious rivers and bathe in their waters. Thus he purified himself externally and internally. He frequently bathed and only ate bulbs, seeds, leaves, flowers, roots, fruits and grasses. He drank plain water. In this way he underwent severe austerities and became a little emaciated. Through austerity, King Malayadhvaja gradually became balanced in body and mind in the face of the dualities of coldness and heat, happiness and distress, wind and rain, hunger and thirst and the pleasant and the unpleasant. In this way he conquered all relativities. By worship, executing austerities and following the regulative principles, King Malayadhvaja conquered his senses, his life and his consciousness. Thus he fixed everything on the central point of the Supreme Brahman. In this way he stayed immovable in one place for one hundred years by the calculation of the demigods. After this time, he developed pure devotional attraction for Krishna, the Supreme Personality of Godhead, and remained fixed in that position. King Malayadhvaja attained perfect knowledge by being able to distinguish the all-pervasive Supersoul from the localized individual soul. He became perfect in knowledge that the material body is not the soul but that the soul is the witness in the material body. In this way King Malayadhvaja attained perfect knowledge because in his pure state he was directly instructed by the Supreme Personality of Godhead. By means of such enlightening transcendental knowledge, he could understand everything, from all angles of vision. King Malayadhvaja could thus observe that the Supersoul was sitting by his side, and that he, as the individual soul, was sitting by the side of the Supersoul. Since both were together, there was no need for separate interests; thus he ceased from all such activities.

The daughter of King Vidarbha completely accepted her husband as the Supreme. She gave up all sensual enjoyment and being fully renounced followed the principles of her spiritually advanced husband. Thus she remained engaged in his service. The daughter of King Vidarbha wore old garments, and she was thin because of following vows of austerity. Since she did not arrange her hair, it became entangled and twisted in matted locks. Although she remained always near her husband, she was as silent and unagitated as the flame of an undisturbed fire. The daughter of King Vidarbha continued her usual service to her husband, who was seated in a steady posture, until she could ascertain that he had passed away from the body. While she was serving her husband by massaging his legs, she could feel that his feet were no longer warm and could thus understand that he had now left his body. She felt great anxiety upon being all alone. Bereft of her husband’s company, she felt exactly as the deer feels upon being separated from its mate. Being now alone and a widow in that forest, the daughter of Vidarbha began to



lament, incessantly shedding tears, which soaked her chest, and crying very loudly. “O best of kings, please get up! Get up! Just see this world surrounded by water and infested with rogues and so-called kings. This world is very much afraid, and it is your duty to protect her.” That most obedient wife thus fell down at the feet of her dead husband and began to cry pitifully in that solitary forest. Thus tears continually fell from her eyes. She then prepared a pyre with firewood, set it alight and placed the dead body of her husband upon it. When this was done, she lamented piteously and prepared herself to perish in the fire with her husband. My dear King, one *brāhmaṇa*, who was an old friend of King Puranjana, came to that place and began to pacify the Queen with sweet words.

The *brāhmaṇa* inquired as follows: Who are you? Whose wife or daughter are you? Who is the man lying here? It appears you are lamenting for this dead body. Don't you recognize Me? I am your old friend. You may remember that many times in the past you have consulted Me. My dear friend, even though you cannot immediately recognize Me, can't you remember that in the past you had a very intimate friend? Unfortunately, you gave up My company and accepted a position as enjoyer of this material world. My dear gentle friend, both you and I are exactly like two swans. We live together in the same heart, which is just like the *mānasa* lake. Although we have been living together for many, many years, we are still far away from our original home. My dear friend, you are still My very same friend. Since you left Me, you have become more and more materialistic, and not seeing Me, you have been traveling in different forms throughout this material world, which was created by an unknown woman. In that city where you reside there are five gardens, nine gates, one protector, three apartments, six families, five stores, five material elements, and one woman who is lord of the house. My dear friend, the five gardens are the five objects of sense enjoyment, and the protector is the life air, which passes through the nine gates. The three apartments are the chief ingredients fire, water and earth. The six families are the aggregate total of the mind and five senses. The five stores are the five working sensory organs. They transact their business through the combined forces of the five elements, which are eternal. Behind all this activity is the soul. In reality, the soul is a person and a controller. However, because he is now hidden within the city of the body, he is devoid of knowledge. My dear friend, when you enter such a body along with the woman of material desires, you become overly absorbed in sense enjoyment. Because of this, you have forgotten your spiritual life. Due to your material conceptions, you are placed in various miserable conditions.

Actually, you are not the daughter of Vidarbha, nor is this man, Malayadhvajā, your well-wishing husband. Nor were you previously the actual husband of Puranjani. You were simply captivated in this body of nine gates. Sometimes you think yourself a man, sometimes a chaste woman and sometimes a neutral eunuch. This is

all because of the body, which is created by the illusory energy. This illusory energy is My potency, and actually both of us — you and I — are pure spiritual identities. Now just try to understand this. I am trying to explain our factual position. My dear friend, I, the Supersoul, and you, the individual soul, are not different in quality, for we are both spiritual. In fact, My dear friend, in your constitutional position you are qualitatively not different from Me. Just try to consider this subject matter. Those who are advanced scholars, who are actually in knowledge, do not find any qualitative difference between yourself and Myself. A person sees the reflection of his body in a mirror to be one with himself, not different, whereas others actually see two bodies. Similarly in our material condition, in which the living being is both influenced and not influenced, there is a difference between God and the living entity.

In this way both swans live together in the heart. When the one swan is instructed by the other, he is situated in his constitutional position. This means he regains his original Krishna consciousness, which was lost because of his material attraction. My dear King Pracinabarhi, the Supreme Personality of Godhead, the cause of all causes, is celebrated to be known indirectly. Thus I have described the story of Puranjana to you. Actually it is an instruction for self-realization.

— *Srimad-Bhagavatam (Bhagavata Purana)* » Canto 4: The Creation of the Fourth Order » Chapter 28. Puranjana Becomes a Woman in the Next Life » Verse: 1-65.

THE PATH OF HEARING

His Divine Grace

A.C. Bhaktivedānta Swami Prabhupada

Here, at the end of Narada's instructions the individual soul and the Supersoul are both compared to swans (hamsa) because they are white, or uncontaminated. One swan, however, is superior and is the instructor of the other. When the inferior swan is separated from the other swan, he is attracted to material enjoyment. This is the cause of his falldown. When he hears the instructions of the other swan, he understands his real position and is again revived to his original consciousness. The Supreme Personality of Godhead, Krishna, comes down (*avatāra*) to deliver His devotees and kill the demons. He also gives His sublime instructions in the form of *Bhagavad-gītā*. The individual soul has to understand his position by the grace of both the Lord and the spiritual master because the text of *Bhagavad-gītā* cannot be understood simply by academic qualifications. One has to learn *Bhagavad-gītā* from a realized soul.

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśināḥ*



"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." (Bg. 4.34)

Thus one has to select a bona fide spiritual master and become enlightened to his original consciousness. In this way the individual soul can understand that he is always subordinate to the Supersoul. As soon as he declines to remain subordinate and tries to himself become an enjoyer, he begins his material conditioning. When he abandons this spirit of being an individual owner or enjoyer, he becomes situated in his liberated state. Giving up his unwanted attitude of superiority, the living entity becomes situated in his original position. When one is separated from God due to disobedience, his real sense is lost. However, by the grace of Krishna and *guru*, he can be properly situated in his liberated position. These verses are spoken by Srila Narada Muni, and his purpose in speaking them is to revive our consciousness. Although the living entity and the Supersoul are one in quality, the individual soul has to pursue the instruction of the Supersoul. That is the state of liberation.

There are many similar stories in the *Purāṇas* for self-realization. As stated in the Vedas: *parokṣa-priyāiva hi devāḥ*. There are many stories in the *Purāṇas* that are intended to interest ordinary men in transcendental subjects, but actually these refer to real facts. They are not to be considered stories without a transcendental purpose. Some of them refer to real historical facts. One should be interested, however, in the real purport of the story. Indirect instruction is quickly understandable for a common man. Factually the path of *bhakti-yoga* is the path of hearing

directly about the pastimes of the Supreme Personality of Godhead (*śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]), but those who are not interested in hearing directly about the activities of the Lord, or who cannot understand them, can very effectively hear such stories and fables as this one narrated by Narada Muni.

— *Srimad-Bhagavatam (Bhagavata Purana)* » Canto 4: The Creation of the Fourth Order » Chapter 28. *Puranjana Becomes a Woman in the Next Life* » Verse: 64, 65 » Purport.

WHAT IS SELF REALIZATION?

Srila Bhaktivinoda Thakura

In his *Upadeśāmṛta*, Srila Rupa Goswami has instructed the practitioners of devotional service to be confident. Until this confidence is achieved, one will remain doubtful. Doubtful persons never have auspiciousness. How then will they have faith in unalloyed devotional service when they are doubtful at heart? It is said in *Bhagavad-gītā* (4.40):

*ajñāś cāśraddadhānāś ca
saṁśayātmā vinaśyati
nāyam loko 'sti na paro
na sukham saṁśayātmanaḥ*

"But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next."

One who has faith is certainly without doubts, because



the word faith means firm conviction. As long as doubts are there, firm conviction cannot remain in the heart. Therefore faithful living entities are always doubtless. Sri Chaitanya Mahaprabhu has ordered all Vaishnavas to first understand three truths – *sambandha*, *abhidheya*, and *prayojana*. There are ten principle subjects in these three truths. The first is that Vedic literatures are the only authority. In order to ascertain the truth, one must accept authority. There are nine realities, which can only be known through the Vedic authority. Different scriptures have defined different authorities. Some say *pratyakṣa*, or direct understanding is authoritative; some say *anumāna*, or hypothetical understanding, and some say *upamāna*, or analogies, are authorities. And others include other subjects as authorities. All other authorities, however, are considered auxiliary authorities by the Vaishnava literatures propounded by Srīman Mahaprabhu. Therefore the self-perfect authority received through the disciplic succession is the only principle authority to be accepted. All the natures that exist in this world are divided into two categories—some are inconceivable and some are conceivable. The material natures are conceivable because they automatically awaken in the course of thinking. Spiritual nature is inconceivable because it is not perceivable by people's poor fund of knowledge. Inconceivable natures cannot be known without self-realization. Therefore there is no entrance into inconceivable subjects for authorities like *pratyakṣa*, which are included in the category of argument. That is why *Śrī Bhakti-rasāmṛta-sindhu* (as quoted from the *Mahābhārata*, *Udyoga-parva*) says:

*acintyāḥ khalu ye bhāvā
na tāms tarkaṇa yojayet
prakṛtibhyaḥ param yac ca
tad acintyasya lakṣaṇam*

"Anything transcendental to material nature is inconceivable and thus cannot be grasped through mundane arguments. Therefore one should not try to understand transcendental subjects in this way."

There is no entrance for *pratyakṣa* and *anumāna* in that state. In order to know the inconceivable nature, self-realization is the only means. Self-realization is almost impossible for ordinary people. Seeing people's terrible madness, the most merciful Supreme Lord manifested the Vedic literatures. In the *Caitanya-caritāmṛta* (Madhya 20.122, 124, 125) Sri Chaitanya Mahaprabhu has said:

*māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa
veda-sāstra kahe-'sambandha', 'abhidheya', 'prayojana',
'kṛṣṇa'-prāpya sambandha, 'bhakti'-prāptyera sādhanā
abhidheya-nāma 'bhakti', 'prema'-prayojana
puruṣārtha-siromaṇi prema mahā-dhana*

"The conditioned soul cannot revive his Krishna

consciousness by his own effort. But out of causeless mercy, Lord Krishna compiled the Vedic literature and its supplements, the *Purāṇas*. The Vedic literatures give information about the living entity's eternal relationship with Krishna, which is called *sambandha*. The living entity's understanding of this relationship and acting accordingly is called *abhidheya*. Returning home, back to Godhead, is the ultimate goal of life and is called *prayojana*. Devotional service, or sense activity for the satisfaction of the Lord, is called *abhidheya* because it can develop one's original love of Godhead, which is the goal of life. This goal is the living entity's topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord."

To know the inconceivable nature, Vedic authority alone should be accepted. There is one other consideration in this regard. The Vedic knowledge received through the *guru-paramparā* is called *āmnāya*. There are so many subjects in the Vedas, and there are various instructions for different qualifications. Among all qualifications, the qualification for devotional life is the topmost. By the strength of their devotional service, the previous *mahājānas* have awakened to self-realization and thereby separately written instructions regarding the qualifications for devotional service as mentioned in the Vedas. Therefore the Vedic statements ascertained by the previous mahājānas as relating to the qualifications for devotion are all called *āmnāya*, and it is necessary to learn them. It is impossible to enter into the inconceivable nature without receiving the full mercy of the spiritual master. The instruction of Sri Chaitanya Mahaprabhu in this regard is given in *Caitanya-caritāmṛta* (Madhya 20.127-136):

*ihāte dṛṣṭānta-yaiche daridrera ghare
'sarvajña' āsi' duḥkha dekhi' puchaye tāhāre*

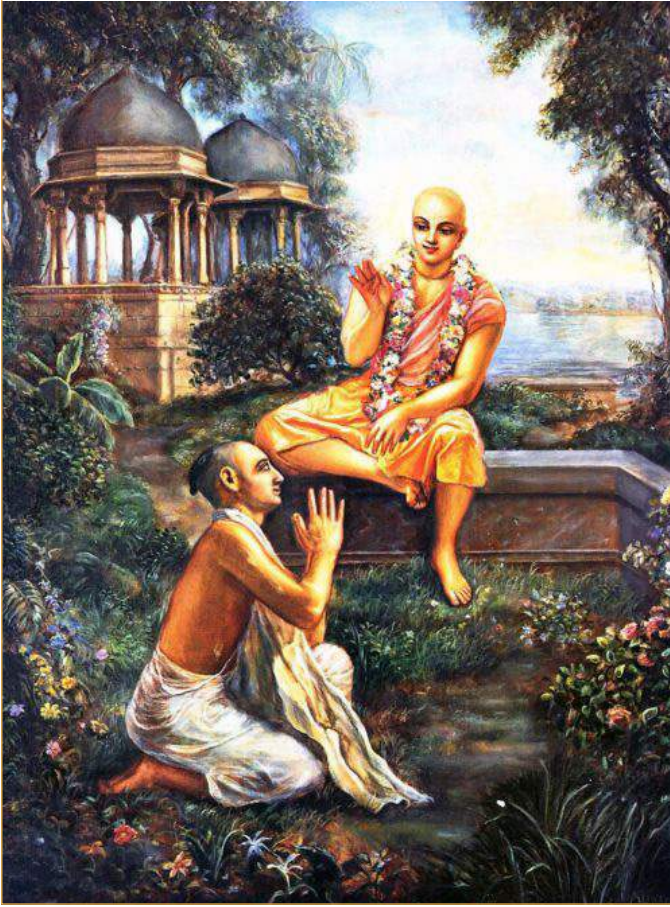
"The following parable may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him.

*'tumi kene duḥkhī, tomāra āche piṭṭ-dhana
tomāre nā kahila, anyatra chāḍila jīvana'*

"The astrologer asked: Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere.

*sarvajñera vākye kare dhanera uddēśe
aiche veda-purāṇa jīve 'kṛṣṇa' upadeśe*

"Just as the words of the astrologer Sarvajña gave news of the poor man's treasure, Vedic literatures advise one about Krishna consciousness when one is inquisitive to know why he is in a distressed material condition.



*sarvajñera vākye mūla-dhana anubandha
sarva-śāstre upadeśe, 'śrī-kṛṣṇa'—sambandha*

"By the words of the astrologer, the poor man's connection with the treasure was established. Similarly, Vedic literature advises us that our real connection is with Sri Krishna, the Supreme Personality of Godhead.

*'bāpera dhana āche'—jñāne dhana nāhi pāya
tabe sarvajña kahe tāre prāptira upāya*

"Although being assured of his father's treasure, the poor man cannot acquire this treasure by such knowledge alone. Therefore the astrologer had to inform him of the means whereby he could actually find the treasure.

*'ei sthāne āche dhana'—yadi dakṣiṇe khudibe
'bhīmarula-barulī' uṭhibe, dhana nā pāibe*

"The astrologer said: The treasure is in this place, but if you dig toward the southern side, the wasps and drones will rise, and you will not get your treasure.

*'paścime' khudibe, tāhā 'yakṣa' ekahaya
se vigñakaribe,—dhane hāta nā paḍaya*

"If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure.

*'uttare' khudile āche kṛṣṇa 'ajagare'
dhana nāhi pābe, khudite gilibe sabāre*

"If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure.

*pūrva-dike tāte māñī alpa khudite
dhanera jhāri paḍibeka tomāra hātete*

"However, if you dig up a small quantity of earth on the eastern side, your hands will immediately touch the pot of treasure.

*aiche śāstra kahe,—karma, jñāna, yoga tyaji
'bhaktye' kṛṣṇa vaśahaya, bhaktye tāñre bhaji*

"Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge, and the mystic yoga system and instead take to devotional service, by which Krishna can be fully satisfied."

When a person who desires spiritual perfection hears the conclusions regarding the soul from the spiritual master, then his heart becomes pure and he proceeds towards the lotus feet of Krishna. *Āmnāya* is the only authority regarding the goal of life. One should consider the other nine realities through this authority, and this understanding manifests in the pure heart on the strength of *āmnāya*. This is called self-realization, and this is the basis of life's goal.

—*Śrī Bhaktyāloka - The Six Faults and Qualities of Bhakti» Six Qualities that Enhance Bhakti» Writings of Śrīla Bhaktivinoda Thākura.*



!! Sri Sri Nitai Gaurchandra Jayati !!

NBS

E-Magazines, E-books, Education

Dedicated to

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevi Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance and Radhadyuti Das for proof reading

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

©Bhaktivedanta Book Trust International.



Bhāgavata Vidyālaya

A Project to open Śrīmad-Bhāgavata schools in every town and village.

With the intention of serving the mood and mission of Srila Prabhupada, a humble attempt is made to open a Bhagavata School in each area. This certified course, exclusively based on Śrīmad-Bhāgavatam, is essentially for the congregational devotees. It can be conducted anywhere, in temples, farm communities, places of congregational gathering or at houses of congregational devotees.

Those leaders who are willing to open a Bhagavata school can register with us on the following link: www.nbsmag.com/vidyalaya.

Features

1. A weekly program mainly lead by the congregational leaders for their congregation members.
2. It would be a three-hour session which includes Kirtan, Reading, Lecture and Question / Answers
3. In each session one chapter of Śrīmad-Bhāgavatam will be covered.
4. A maximum of 15 students per session is advised.
5. A Program will be conducted by two to three teachers.
6. Students Handbook and Appropriate Teachers notes will be provided.
7. There will be a Bhagavata Festival after completion of each level.
8. Students will get encouragement for writing articles and giving lectures.
9. This program is free of cost.

Self Study Course

An easy way of studying Śrīmad-Bhāgavatam

Despite knowing about the glories of Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who are in fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness.

We have a solution by which one can make Śrīmad-Bhāgavatam its life and soul. For subscribing to self study course visit our page: <http://www.nbsmag.com/self-study>.

Nityam Bhagavata-sevaya

A Fortnightly E-Magazine for serving Śrīmad-Bhāgavatam

Nityam Bhagavata-sevaya (NBS) E-magazine was started on December, 2014 on Mokṣadā Ekādaśī exclusively for serving Śrīmad-Bhāgavatam. We are presenting various topics from Śrīmad-Bhāgavatam with the help of the commentaries of Srila Prabhupada and the previous acharyas.

For viewing previous issues visit our page: <http://www.nbsmag.com/emagazines>.



Śrī Vijaya Ekādaśī

Issue no:56

22nd February 2017

When Doubts Arise

Features



**NARADA DISSIPATED
DOUBTS OF PRACHINBARHI**
Maitreya Ṛṣi

WHEN LORD CHAITANYA HAD A DOUBT
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

RESOLVING DOUBTS
Srila Bhaktivinoda Thakura

**WHEN GADADHAR PANDITA DOUBTED
PUNDARIK VIDYANIDHI**
Srila Vrindavan Das Thakura



NARADA DISSIPATED DOUBTS OF PRACHINBARHI

Maitreya Ṛṣi

Prachinbarhi inquired from Narada: My dear lord, we could not completely appreciate the purport to your allegorical story of King Puranjana. Of course those who are perfect in spiritual knowledge can understand it; but for us, who are overly attached to fruitive activities, to realize the purpose of your story is very difficult.

Narada said: You must understand that Puranjana, the living entity, transmigrates into different types of bodies according to his work. These bodies may be one-legged, two-legged, three-legged, four-legged, many-legged or simply legless. Transmigrating into these various types of bodies, the living entity, as the so-called master and enjoyer, is known as Puranjana. The person I have described as unknown is the Supreme Personality of Godhead, the master and eternal friend of the living entity. Since the living entities cannot realize the Supreme Personality of Godhead through material names, activities or qualities, He remains everlastingly unknown to the conditioned soul. When the living entity wants to enjoy the modes of material nature in their totality, he prefers, out of many bodily forms, to accept that body which has nine gates, two hands and two legs. Thus he prefers to become a human being or a demigod. When one takes shelter of material intelligence, or ignorance, he identifies himself with the material body. Influenced by the material consciousness of “I” and “mine,” he begins to enjoy and suffer through his senses. Thus the living entity is entrapped. The five working senses and the five senses that acquire knowledge are all the male friends of Puranjani. The living entity is assisted by these senses in acquiring knowledge and engaging in activity. The engagements of the senses are known as girlfriends, and the serpent, which was described as having five heads, is the life air acting within the five circulatory processes. The eleventh attendant, who is the commander of the others, is known as the mind. He is the leader of the senses both in the acquisition of knowledge and in the performance of work. The Pancala kingdom is that atmosphere in which the five sense objects are enjoyed. Within that Pancala kingdom is the city of the body, which has nine gates.

The eyes, nostrils and ears are pairs of gates situated in one place. The mouth, genitals and rectum are also different gates. Being placed into a body having these nine gates, the living entity acts externally in the material world and enjoys sense objects like form and taste. Two eyes, two nostrils and a mouth - all together five - are situated in the front. The right ear is accepted as the southern gate, and the left ear the northern gate. The two gates situated in the west are the rectum and genital organ. The two gates named Khadyota and Avirmukhi, which have been spoken of, are the two eyes side by side in one place. The town named Vibhrajita should be understood as form. In this way the two eyes are always engaged in seeing different kinds of

forms. The two doors named Nalinī and Nālinī should be known as the two nostrils, and the city named Saurabha represents aroma. The companion spoken of as Avadhuta is the sense of smell. The door called Mukhya is the mouth, and Vipana is the faculty of speech. Rasajna is the sense of taste. The city called Apana represents engagement of the tongue in speech, and Bahudana is the variety of foodstuffs. The right ear is called the gate of Pitru, and the left ear is called the gate of Devahu. The city spoken of as Daksina-pancala represents the scriptures meant for pravṛtti, the process of sense enjoyment in fruitive activities. The other city, named Uttara-pancala, represents the scriptures meant for decreasing fruitive activities and increasing knowledge. The living entity receives different kinds of knowledge by means of two ears, and some living entities are promoted to Pitrloka and some to Devaloka. All this is made possible by the two ears. The city called Gramaka, which is approached through the lower gate of Asuri [the genital organ], is meant for sexual intercourse, which is very pleasing to common men who are simply fools and rascals. The faculty of procreation is called Durmada, and the rectum is called Nirrti. When it is said that Puranjana goes to Vaisasa, it is meant that he goes to hell. He is accompanied by Lubdhaka, which is the working sense in the rectum. Formerly I have also spoken of two blind associates. These associates should be understood to be the hands and legs. Being helped by the hands and legs, the living entity performs all kinds of work and moves to many different places. The *antaḥ-pura* refers to the heart. The word visucina, meaning “going everywhere,” indicates the mind. Within the mind the living entity experiences the effects of the modes of material nature. These effects sometimes cause illusion, sometimes satisfaction and sometimes jubilation. Formerly it was explained that the Queen represents one’s intelligence. While one is awake or asleep, that intelligence creates different scenarios. Being influenced by contaminated intelligence, the living entity envisions something and simply imitates the actions and reactions of his intelligence. What I referred to as the chariot was in actuality the body. The senses are the horses that pull that chariot. As time passes, year after year, these horses run without obstruction, but in fact they make no progress. Pious and impious activities are the two wheels of the chariot. The three modes of material nature are the chariot’s flags. The five types of life air constitute the living entity’s bondage, and the mind is considered to be the rope. Intelligence is the chariot driver. The heart is the sitting place in the chariot, and the dualities of life, such as pleasure and pain, are the hitching place. The seven elements are the coverings of the chariot, and the working senses are the five external processes. The eleven senses are the soldiers. Being engrossed in sense enjoyment, the living entity, seated on the chariot, hankers after fulfillment of his false desires and runs after sense enjoyment life after life.

What was previously explained as Chandavega, powerful time, is covered by days and nights, named



Gandharvas and Gandharvis. The body's life span is gradually reduced by the passage of days and nights, which number 360. What was described as Kalakanya should be understood as old age. No one wants to accept old age, but Yavaneshvara [Yavana-raja], who is death, accepts *Jarā* [old age] as his sister. The followers of Yavaneshvara are called the soldiers of death, and they are known as the various types of disturbances that pertain to the body and mind. Prajvara represents the two types of fever : extreme heat and extreme cold, typhoid and pneumonia.

The living entity residing in the body is disturbed by many tribulations; those due to providence, other living entities and his own body and mind. Despite all kinds of tribulations, the living entity, subjected to the pushings of the body, mind and senses and suffering from various types of disease, is carried away by his many plans born of his lust to enjoy the world. Although transcendental to this material existence, the living entity, out of ignorance, accepts all these material miseries due to his egoism of "I" and "mine". In this way he lives for a hundred years within this body.

The living entity by nature has minute independence to choose his own good or bad fortune, but when he forgets his supreme master, the Personality of Godhead, he gives himself up unto the modes of material nature. Being influenced by these three modes, he identifies himself with the body and, for the interest of the body, becomes attached to various activities. Sometimes he is under the influence of the mode of ignorance, sometimes the mode of passion and sometimes the mode of goodness. Thus he attains different types of bodies under the modes of material nature. Those who are situated in the mode of goodness act piously and in accord with the Vedic injunctions. Thus they are elevated to the higher planetary systems where the demigods live. Those who are influenced by the mode of passion engage in various types of productive activities in the planetary systems where human beings live. Similarly, those influenced by the mode of darkness are subjected to various types of misery and live in the animal kingdom. Covered by the material mode of ignorance, the living entity is sometimes male, sometimes female, sometimes a eunuch, sometimes a human being, sometimes a demigod, sometimes a bird, an animal, and so on. In this way he wanders in the material world. His involuntary acceptance of different types of bodies is brought about by his activities under the influence of the modes of nature. The living entity is exactly like a dog who, overcome with hunger, goes from door to door for some food. According to his destiny, sometimes he is punished and driven away; and at other times receives a little food to eat. Similarly, the living entity, being influenced by so many desires, wanders in different species of life according to destiny. Sometimes he is ascending, sometimes descending; sometimes he goes to the heavenly planets, sometimes to the middle planets, and sometimes to hell.

The living entities are trying to counteract different miserable conditions caused by providence, other living entities or the body and mind. Still, they must remain

conditioned by the laws of nature, despite all attempts to counter these laws. A man may carry a burden on his head, and when he feels it to be too heavy, he sometimes gives relief to his head by putting the burden on his shoulder. In this way he tries to relieve himself. However, whatever process he devises to counteract the difficulty does nothing more than put the same burden from one place to another. O you who are free from all sinful activity, no one can counteract the effects of fruitive activity simply by manufacturing a different activity devoid of Krishna consciousness. All such efforts are due to our ignorance. When we have a troublesome dream, we cannot relieve it with a troublesome hallucination. One can counteract a dream only by awaking. Similarly, our being in material existence is due to our ignorance and illusion. Unless we awaken to Krishna consciousness, we cannot be relieved of our illusions and ignorance. For the ultimate solution to all problems, we must awaken to Krishna consciousness. Sometimes we suffer because we see a tiger in a dream or a snake in a vision, but actually there is neither a tiger nor a snake. Thus we create some situation in a subtle form and suffer the consequences. These sufferings cannot be mitigated unless we are awakened from our dream.

The real interest of the living entity is to get out of the nescience that causes him to endure repeated birth and death. The only remedy for this is to surrender unto the Supreme Personality of Godhead through His manifest representative. Unless one renders devotional service unto the Supreme Personality of Godhead, Vasudeva, one cannot possibly become completely detached from this material world, nor can he possibly develop real knowledge. O best of kings, one who is faithful, who is always hearing the glories of the Supreme Personality of Godhead, who is always engaged in the culture of Krishna consciousness and in hearing of the Lord's activities, very soon becomes eligible to see the Supreme Personality of Godhead face to face. My dear King, pure devotees live following the devotional rules and regulations and are thus possessed of pure consciousness. They are always hearing and chanting the glories of the Supreme Personality of Godhead with great eagerness. And thus in that place there is a constant flow of nectar like the waves of a river. If one gets to participate in their activities, one will forget the necessities of life, namely hunger and thirst, and become immune to all kinds of fear, lamentation and illusion. Because the conditioned soul is always disturbed by the bodily necessities such as hunger and thirst, he unfortunately has very little time to cultivate attachment to hearing the nectarean words of the Supreme Personality of Godhead. The most powerful Lord Brahma, the father of all progenitors; Lord Shiva; Manu, Dakṣa and the other rulers of humankind; the four saintly first-class *brahmacārīs* headed by Sanaka and Sanātana; the great sages Marici, Atri, Angira, Pulastya, Pulaha, Kratu, Bhrigu and Vasistha; and my humble self [Narada] are all stalwart *brāhmaṇas* who can speak authoritatively on Vedic literature. We are very powerful because of austerities, meditation and learning. Nonetheless, even after inquiring about the Supreme Personality of Godhead, whom we



always see, we do not know perfectly about Him. Despite the cultivation of Vedic knowledge, which is unlimited, and the worship of different demigods by the symptoms of Vedic *mantras*, demigod worship does not help one to understand the supreme powerful Personality of Godhead. When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy upon him. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

My dear King Barhisman, you should never ignorantly take to the Vedic rituals or to fruitive activity, which may be pleasing to hear about or appear to be the goal of self-interest. You should never take these to be the ultimate goal of life. Only those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's true home, where the Supreme Personality of Godhead presides. Not being interested in their real home, the less intelligent are bewildered and try to find other homes. My dear King, the entire world is covered with the sharp points of *kūśa* grass, and on the strength of this you have become proud because you have killed various types of animals in sacrifices. Because of your foolishness, you do not know that devotional service is the only way one can please the Supreme Personality of Godhead. You simply do not understand this fact. All your activities should be intended to please the Personality of Godhead. All education should be such that we can become elevated to Krishna consciousness. Sri Hari, the Supreme Personality of Godhead, is the Supersoul and guide of all living entities who have accepted material bodies within this world. He is the supreme controller of all activities in material nature. He is also our best friend. Therefore, everyone should take shelter at His lotus feet. In doing so, one's life will be auspicious. One who is engaged in devotional service has not the least fear in material existence. This is because the Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is an actually bona fide spiritual master, representative of Krishna, is not different from Krishna.

O great personality, I have replied properly about all that you have asked me. Now hear another confidential narration that is accepted by saintly persons. My dear King, please envisage a deer who is engaged in eating grass in a very pleasant flower garden along with his wife. That deer is very much attached to his business, and he is enjoying the sweet singing of the bumblebees in his garden. Just try to understand his precarious position. He is unaware that before him is a tiger, which is accustomed to living at the by eating another's flesh. Behind the deer is a hunter, who is threatening to pierce him with sharp arrows. Thus the deer's death is imminent.

My dear King, womanly association, which is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning

and detestable at the end. Associating with a woman, the living entity is entangled with lusty desires, and he enjoys sexual intercourse, just as one enjoys the aroma of a flower. He thus enjoys a life of sense gratification from his tongue to his genitals and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in these kind of thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life span with the passing of every day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand that you are in a precarious position and are threatened from all sides. My dear King, please try to understand the allegory of the deer. Be fully conscious of yourself, and give up the pleasure of hearing about promotion to heavenly planets by fruitive activity. Give up household life, which is full of sex, as well as stories about such things, and take shelter of the Supreme Personality of Godhead through the mercy of the liberated souls. In this way, please give up your attraction for material existence.

The King replied: My dear *brāhmaṇa*, whatever you have said I have heard with great attention and, considering all of it, have come to the conclusion that the *ācāryas* [teachers] who engaged me in fruitive activity did not know this confidential knowledge. If they were aware of it, why did they not explain it to me? My dear *brāhmaṇa*, there are differences in your instructions and those of my family teachers who engaged me in fruitive activities. I now can understand the distinction between devotional service, knowledge and renunciation. I had some doubts about this, but you have very kindly dissipated all these doubts. I can now understand how even the great sages are bewildered in ascertaining the real purpose of life beyond mere of sense gratification. The results of whatever a living entity does in this life are enjoyed in the next life. The expert knowers of the Vedic conclusions say that one enjoys or suffers the results of his past activities. But practically it is seen that the body that performed the work in the last birth is already lost. So how is it possible to enjoy or suffer the reactions of that work in a different body?

The great sage Narada replied: In this life, the living entity acts in his gross body. This body is forced to act by the subtle body which is composed of mind, intelligence and false ego. After the gross body is lost, the subtle body is still there to enjoy or suffer. Thus there is no change. The living entity, while dreaming, gives up the actual living body. Through the activities of his mind and intelligence, he acts in another body, either as a god or a dog. After giving up this gross body at death, the living entity enters either an animal body or a demigod's body on this planet or on another planet. He thus enjoys the results of the actions of his past life. The living entity labors under the bodily conception of "I am this, I am that. My duty is this, and therefore I shall do it." These are all mental impressions,



and all these subsequent activities are temporary; nonetheless, by the grace of the Supreme Personality of Godhead, the living entity gets a chance to execute all his mentally concocted plans and aspirations. Thus he gets another body. One can understand the mental or conscious position of a living entity by the activities of two kinds of senses- the knowledge-acquiring senses and the working or executive senses. Similarly, by the mental condition or consciousness of a person, one can understand his position in the previous life. Sometimes we ourselves suddenly experience something that was never experienced in the present body by sight or hearing. Sometimes we see such things suddenly in dreams. Therefore, my dear King, the living entity, who has a subtle mental covering, develops all kinds of thoughts and images because of his previous body. Take this from me as certain. There is no possibility of concocting anything mentally without having perceived it in the previous body.

O King, all good fortune unto you! The mind is the cause of the living entity's attaining a certain type of body in accordance to his association with material nature. According to his mental composition, one can understand what the living entity was in his past life as well as what kind of body he will have in the future. Thus the mind indicates the past and future bodies. Sometimes in a dream we see something never experienced or heard of in this life, but all these incidents have been experienced at different times, in different places and in different conditions. The mind of the living entity continues to exist in various gross bodies, and according to one's desires for sense gratification, the mind records various different thoughts. Later these appear together in different combinations; therefore images of things never seen or heard of before sometimes appear. However, Krishna consciousness means constantly associating with the Supreme Personality of Godhead. In such a mental state the devotee can observe the cosmic manifestation exactly as the Supreme Personality of Godhead does. Such observation is easily obtained, but it becomes manifest exactly like the dark planet known as Rahu, which is observed in the presence of the full moon. As long as there exists the subtle material body composed of intelligence, mind, senses, sense objects, and the reactions of the material qualities, the consciousness of false identification and its relative objective, the gross body, exist as well. When the living entity is in deep sleep, when he faints, when there is some great shock on account of severe loss, at the time of death, or when the body temperature is very high, the movement of the life air is arrested. At that time the living entity loses knowledge of identifying the body with the self. When one is a youth, all the ten senses and the mind are completely visible. However, in the mother's womb or in the boyhood state, the sense organs and the mind remain covered, just as the full moon is covered by the darkness of the dark-moon night. When the living entity dreams, the sense objects are not actually present. However, because one has associated with the sense objects, they become manifest. Similarly, the living entity with undeveloped senses does not cease

to exist materially, even though he may not be exactly in contact with the sense objects.

The five sense objects, the five sense organs, the five knowledge acquiring senses and the mind are the sixteen material expansions. These combine with the living entity and are influenced by the three modes of material nature. Thus the identity of the conditioned soul is understood. By the processes of the subtle body, the living entity develops and gives up gross bodies. This is known as the transmigration of the soul. Thus the soul is subjected to different kinds of experiences such as enjoyment, lamentation, fear, happiness and unhappiness. As an example, the caterpillar transports itself from one leaf to another by capturing one leaf before letting go of the other. Similarly, according to his previous work, the living entity mentally creates another body before giving up the one he has. This is because the mind is the reservoir of all kinds of desires. As long as we desire to enjoy sense gratification, we create material activities. When the living entity acts in the material field, he enjoys through the senses, and while enjoying thus he creates another series of material activities. In this way the living entity becomes entrapped as a conditioned soul. You should always know that this cosmic manifestation is created, maintained and annihilated by the will of the Supreme Personality of Godhead. Consequently, everything within this cosmic manifestation is under His control. To be enlightened in this perfect knowledge, one should always perform the devotional service of the Lord.

Maitreya said to Vidura: The supreme devotee, the great saint Narada, thus explained to King Pracinarhi the constitutional position of the Supreme Personality of Godhead and the living entity. After giving an invitation to the King, Narada Muni left for Siddhaloka. In the presence of his ministers, the saintly King Pracinarhi gave orders for his sons to protect the citizens. He then left home and went to undergo austerities in a holy place known as *kapilāśrama*. Having undergone austerities and penances at *kapilāśrama*, King Pracinarhi attained full liberation from all material designations. He constantly engaged in the transcendental loving service of the Lord and attained a spiritual position qualitatively equal to that of the Supreme Personality of Godhead.

One who hears this narration concerning the understanding of the living entity's true spiritual identity, or who relates it to others, will be liberated from the bodily conception of life. This narration spoken by the great sage Narada is full of the transcendental fame of the Supreme Personality of Godhead. Consequently, when spoken it, certainly sanctifies this material world. It purifies the heart of a living entity and helps him attain his spiritual identity. One who relates this transcendental narration will be liberated from all material bondage and will no longer have to wander within this material world. The allegory of King Puranjana, described herein in alignment with spiritual authorities, was heard by me from my spiritual master, and it is full of spiritual knowledge. If one can understand the purpose of this allegory, he will certainly be relieved from the bodily conception and will clearly understand life after



death. Although one may not have understood about the transmigration of the soul, one can fully understand it by studying this narration.

—*Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » Chapter 29. Talks Between Narada and King Pracinbarhi » Verse: 1-85.*

WHEN LORD CHAITANYA HAD A DOUBT

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Sri Chaitanya Mahaprabhu, as an ideal teacher, shows us how a disciple should deal with his spiritual master. Whenever there is doubt regarding any point, he should refer the matter to his spiritual master for clarification. Sri Chaitanya Mahaprabhu detected that while chanting and dancing. He had developed the kind of ecstatic madness that is possible only for a liberated soul. Yet even in His liberated position, He referred everything to His spiritual master whenever there were doubts. Thus in any condition, even when liberated, we should never think ourselves independent of the spiritual master, but must refer to him as soon as there is some doubt regarding our progressive spiritual life.

— *Śrī Caitanya-caritāmṛta » Ādi-līlā » Chapter 7: Lord Caitanya in Five Features » Verse: 80.*

DOES LACK OF FAITH IN GOD CAUSE DISTRESS?

Srila Bhaktisiddhanta Sarasvati Thakura

Wherever there is an absence of complete faith in the most auspicious personality, there is bound to be inauspiciousness. Therefore, the ascending or unauthorized path should be totally rejected and the descending or authorized path of disciplic succession accepted. If we really want to benefit ourselves, we will have to offer everything we have accumulated since birth to the Lord's lotus feet without reservation and await His causeless mercy. Until we are favored by a glimmer of His causeless mercy, we will not be able to understand *kṛṣṇa-kathā*. If we do not have full faith that the Lord alone bestows all auspiciousness, we will not be able to give everything up without hesitation. We may think, "If I give everything to Krishna, I may actually lose everything and find myself in trouble if Krishna has nothing to give me." Such doubts are baseless. By maintaining such doubts, we simply invite inauspiciousness.

The Lord never refuses His surrendered devotee or leaves his desires unfulfilled. Solely the Lord has the power to fulfill all our requirements and to give us full protection. If we can gain this conviction, we will become fearless. We will no longer feel anxiety. We will become happy. It is not possible to describe how much benefit the living entity receives by the Lord's causeless mercy.

When the Lord does bestow His mercy, it's not that we become perfectly content and satisfied even after serving Him constantly. Rather, we receive the invaluable wealth of transcendental longing for the Lord's service. We will

nityaṁ bhāgavata-sevayā

not lament that we cultivated attraction to the Lord's name, form, qualities, and pastimes, and we will not think they are boring or that our future is dark with possible disappointment. We will never think we have been cheated by surrendering to His lotus feet.

Our most magnanimous, able, and grateful Lord will never throw us into the ocean of disappointment. We have an invaluable jewel called independence, but even in our independence we are dependent on the Lord. The moment we attempt to misuse our independence by opposing this understanding we will bring about our own ruination.

If we approach worldly people with high expectations, they can neither fulfill our ambitions nor solve our problems. That is why *Bhagavad-gītā* clearly instructs us to take complete shelter at Sri Krishna's lotus feet. He alone is the Absolute Truth, the Supreme Lord. To surrender to Him is the ultimate goal of our life. Simply by surrendering to Him, we perfect our life. We should discuss how to surrender completely, despite our *anarthas*(internal impediments).

—*Adapted and Published by Īśvaradāsa, Translated from Bengali by Bhūmipatidāsa, Edited by Kaiśorī devī dāśī, Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja.*

RESOLVING DOUBTS

Srila Bhaktivinoda Thakura

*mana re, tumi boro sandigdha-antara
āsiyācho e soṁsāre baddha hoye joḍādhare
joḍāsakta ho'le nirantara*

O mind! You are very doubtful and corrupted at heart. Having been engaged in and interwoven with a temporary dwelling place of inert matter as you have come into this material world, you have been constantly greatly enamored of dull matter.

*bhuliyā svakīya dhāma sebi' joḍa-gata kāma
joḍa bina nā dekho apara
tomāra tumitwa jini ācchādita ho'ye tini
lupta-prāya dehera bhitara*

Having forgotten your own home, serving material desires, you do not perceive anything but matter. Your real constitutional position, your real self, has been covered over and has almost vanished within your body.

*tumi to' joḍiyā jñāna sadā koritecho dhyāna
tahe sṛṣṭi koro' carācara
e duḥkha kohibo kār'e nitya-pati parihari
tuccha-tattwe korile nirbhara*

O mind! You have always been absorbed in material consciousness. In this way you produce moving and non-moving bodies. To whom shall I relate this unhappiness? Abandoning your eternal maintainer and master, you are dependent on an insubstantial, despicable existence.



*nāhi dekho' ātma-tattwa chāḍi dile śuddha-sattwa
ātma ho'te nile abasāra
ātma āche ki nā āche sandeha tomāra kāche
krame krame pāilo ādara*

You don't perceive the true nature of the soul and have given up your existence in pure goodness. Thus you have taken away any opportunity from the soul. "Does the soul exist or not exist?" You gradually nourish and honor this doubt more and more.

*ei rūpe krame krame paḍiyā joḍera bhrame
āpana āpani ho'le para
ebe kathā rākho mora nāho hao ātma-cora
sādhu-saṅga koro' ataḥ para*

In this way, you gradually fall deeper and deeper into material illusion. You have become a stranger to yourself. Now, this time, heed my words! Don't steal away the self, the soul. Henceforward keep company of devotees.

*baiṣṇabera kṛpā-bale sandeha jaibe ca'le
tumi punaḥ hoibe tomāra
pā'be bṛndābana-dhāma sebibe śrī-rādhā-śyāma
pulakāśru-moya kalebara
bhaktibinodera dhana rādhā-kṛṣṇa-śrī-caraṇa
tāhe ratī rahuṁ nirantara*

By the power of the Vaishnavas' mercy, you will conquer all doubts. Your soul will be yours again. You will go to the world of Vrindavana. Tears in your eyes and the hairs of your body erect with joy, you will serve Sri Sri Radha and Krishna.

—From *Srila Bhaktivinoda Thakura's Kalyāṇa-kalpataṛu » Part One Updeśa Teaching » Translation by Vrajsevikā Devī Dasi.*

WHEN GADADHAR PANDITA DOUBTED PUNDARIK VIDYANIDHI

Srila Vrindavan Das Thakura

Mukunda approached Gadadhara and said: Today I will show you a wonderful Vaishnava. Please remember this and in return allow me to become your servant. Hearing this, Gadadhara became very happy. Calling out, "Krishna!, Krishna!", they at once went to see Pundarika Vidyanidhi.

When Gadadhara arrived, saintly Pundarika Vidyanidhi was sitting down. Gadadhara Pandita offered obeisances, and Pundarika Vidyanidhi offered him a seat.

Pundarika Vidyanidhi asked Mukunda, What is this devotee's name? In what village does he stay? I see that his body is effulgent with devotion to Lord Vishnu. His form and nature are handsome and graceful."

Mukunda replied, His name is Gadadhara. From childhood he was never interested in material things and thus he is very fortunate. His father is Madhava Mishra. Let me tell you of his activities. Gadadhara Pandita is dear to all the Vaishnavas. He always practices devotional service and associates with the devotees. When he heard your name

he came to see you."

Hearing this, Pundarika Vidyanidhi became very pleased. He began to speak very respectfully. As he sat, Pundarika Vidyanidhi seemed to be a glorious prince. He sat on a splendid red chair decorated with brass. The chair was beautiful with splendid fine cloth and graceful cushions on four sides. Above him were three splendid canopies.

There were five or seven brass pitchers, both large and small. There were excellent betel nuts on a splendid brass tray. On both sides were splendid spittoons. Looking at them, and chewing betel nuts, he smiled. At every moment two men fanned him with peacock-feather fans. On his forehead were sandal paste Vaishnava tilaka and red dots drawn with scented red powder. How can I describe the way his hair was decorated? Anointed with splendid and fragrant *āmala* oil, his hair was extraordinarily beautiful.

By the power of his devotional service he was handsome like Kamadeva. Those who did not know thought him a prince. He sat on a wonderful throne. He acted like a materialist. Saintly Gadadhara had been renounced from his very birth. Therefore a doubt arose in him about Pundarika Vidyanidhi. Although he was in truth an exalted Vaishnava, externally Pundarika Vidyanidhi seemed to be a materialist. He ate opulent food and wore opulent clothing, and his hair was anointed the opulent fragrances. When he heard about him, Gadadhara had faith in Pundarika Vidyanidhi. But now that he saw him, that faith was gone.

Understanding Gadadhara's heart, Mukunda did something to reveal the truth about Pundarika Vidyanidhi. By Lord Krishna's mercy nothing remained unknown to Gadadhara. Lord Krishna does after all, control Maya. With a sweet voice Mukunda then sang a verse glorifying devotional service.

He sang:

*rākṣasī pūtanā śiśu khāite nirdayā
īśvare bādhte gelā kālākūta laiya*

The merciless *rākṣasī* Putana would eat small children. Anointing herself with *kālākūta* poison, she went to kill Krishna.

*tāhāre-o mātṛ-pada dilena īśvare
nā bhaje abodha jība hena dayālere*

Still, Lord Krishna gave her the post of being His mother. Only an ignorant fool will not worship Lord Krishna, who is so merciful."

This is also described in these words of *Śrīmad-Bhāgavatam* (13.2.23):

*ahobakīyaṁ stana-kālākūtaṁ
jighaṁ sayā pāya yadāpya sādhvī
lebhe gatiṁ dhātṛ-ucitāmtato 'nyam
kaṁvā dayāluṁ śaraṇam vrajema*

Oh! How wonderful it is! Putana, the sister of Bakasura, wanted to kill Krishna by smearing deadly poison on her breasts and having Krishna take it. Nonetheless, Lord



Krishna accepted her as His mother, and thus she attained the destination befitting Krishna's mother. Of whom shall I take shelter but Krishna, who is most merciful?" It is also described in these words of *Śrīmad-Bhāgavatam* (10.6.35):

*pūtanā loka-bāla-ghnī
rākṣasī rudhirāsanā
jighamsayāpi haraye
stanam dattvāpa sad-gatim*

Putana was always hankering for the blood of human children, and with that desire she came to kill Krishna. But because she offered her breast to the Lord, she attained the greatest achievement.

Simply by hearing this description of devotional service, Pundarika Vidyanidhi began to weep. A wonderful stream of joyful tears flowed from his eyes. It was as if Goddess Ganga herself had descended to that place. Weeping, trembling, perspiration, fainting, calling out, and horripilation simultaneously appeared on his body. "Tell more ! Tell more", he roared. No one could hold him still. He fell to the ground and began kicking his opulent possessions. Nothing was spared. The splendid brass plate went in one direction, the betel nuts in another, and the water-pitchers in another. His kicks made his chair fall to the ground. Overwhelmed with love for Lord Krishna, with his two hands he began to tear his splendid clothing to shreds. His splendid hair became disheveled. Rolling on the ground, he wept and called out, "Krishna! My Lord! Krishna! My life! You made be hard like a stone or like dry wood!"

He wept in agony and then screamed, "He has descended, but I alone am cheated!" He fell and violently rolled on the ground. In their heart's everyone thought, "His bones will be broken by this." He violently trembled in ecstatic love. Ten men tried to hold him still but they had not the power to do so. Kicked by his feet, his garments, chair, pitchers, and brass plate went flying in different directions. Nothing remained. All his servants surrounded him. They protected his property. For some time he revealed his ecstatic love for Lord Krishna in this way. Then he swooned and fell unconscious in an ecstatic trance. Not a trace of life was present anywhere in his body. Pundarika Vidyanidhi was plunged in an ocean of bliss.

Upon seeing this, Gadadhara became filled with wonder. Anxiety arose in his and he thought, "I have offended a great soul. I came to see him at the wrong moment." In great joy Gadadhara embraced Mukunda and covered his body with tears of love. He told him, "Mukunda, you acted like a true friend. You showed to me the great devotee Pundarika Vidyanidhi Bhattacharya. In the three worlds is there another devotee like him? The sight of his devotional activities purifies the whole universe. Only because you were nearby did I escape a great danger today. Seeing him dressed like a materialist, in my heart I thought, 'He is a Vaishnava attached to sense pleasures. However, you brought the truth into my heart. You showed me the exalted nature of Pundarika Vidyanidhi's devotional service. Now

I have committed an offense, so I must do something to make his heart merciful to me. Every devotee who walks on the path of devotional service must have a spiritual master to guide him. Although I too walk on the path of devotional service, I do not have a spiritual master. Therefore I must accept a spiritual master to give me *mantra* initiation and to teach me. I have committed an offense to Pundarika Vidyanidhi. But if I become his discipiple, he will forgive my offense." Speaking to Mukunda in this way, Gadadhara revealed his desire to accept initiation from Pundarika Vidyanidhi. Hearing this, Mukunda praised him, happily saying, Excellent. Excellent."

Six hours later Pundarika Vidyanidhi returned to external consciousness. Now he was calm and peaceful. The stream of tears flowing from Gadadhara Pandita's eyes had no end. Every limb of his was wet. Seeing this, Pundarika Vidyanidhi happily embraced him. He held him to his heart. Gadadhara was overwhelmed. Then Mukunda spoke what was in Gadadhara's heart.

Mukunda said, When Gadadhara saw your opulence, an offense took birth in his heart. Thinking to atone for that offense, he wishes to accept *mantra* initiation from you. From childhood he has been a renounced devotee of Lord Vishnu. He is a proper descendent in the family of Madhava Mishra. Pundarika and Gadadhara would be a good match as spiritual master and disciple. I feel this in my heart. Therefore on this auspicious day I request you: Please offer *mantra* initiation to him."

Hearing this, Pundarika Vidyanidhi smiled and said, "Destiny has placed a great jewel before me. I have no doubts. After many births I have become fortunate to find such a disciple. On the coming *śukla-dvādāśī* all the signs will be auspicious. Oh Gadadhara, please return here then. On that day your desire will be fulfilled." Hearing this, Gadadhara happily bowed to his *guru*. Accompanied by Mukunda, Gadadhara took his leave. Together they went to see Lord Chaitanya.

— *Sri Caitanya-bhagavata » Madhya-khanda » Chapter Seven: Meeting of Pundarika and Gadadhara » Verses: 47-121.*

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS

E-Magazines. E-books. Education

Dedicated to

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

**For subscriptions please visit
our website: www.nbsmag.com**

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevi Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance and Radhadyuti Das, Sudevi dasi for proof reading.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
©Bhaktivedanta Book Trust International.
©All the paintings are copyrights of their respective artists.



Bhāgavata Vidyālaya

A Project to open Śrīmad-Bhāgavata schools in every town and village.

With the intention of serving the mood and mission of Srila Prabhupada, a humble attempt is made to open a Bhagavata School in each area. This certified course, exclusively based on Śrīmad-Bhāgavatam, is essentially for the congregational devotees. It can be conducted anywhere, in temples, farm communities, places of congregational gathering or at houses of congregational devotees.

Those leaders who are willing to open a Bhagavata school can register with us on the following link: www.nbsmag.com/vidyalaya.

Features

1. A weekly program mainly lead by the congregational leaders for their congregation members.
2. It would be a three-hour session which includes Kirtan, Reading, Lecture and Question / Answers
3. In each session one chapter of Śrīmad-Bhāgavatam will be covered.
4. A maximum of 15 students per session is advised.
5. A Program will be conducted by two to three teachers.
6. Students Handbook and Appropriate Teachers notes will be provided.
7. There will be a Bhagavata Festival after completion of each level.
8. Students will get encouragement for writing articles and giving lectures.
9. This program is free of cost.

Self Study Course

An easy way of studying Śrīmad-Bhāgavatam

Despite knowing about the glories of Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who are in fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness.

We have a solution by which one can make Śrīmad-Bhāgavatam its life and soul. For subscribing to self study course visit our page: <http://www.nbsmag.com/self-study>.

Nityam Bhagavata-sevaya

A Fortnightly E-Magazine for serving
Śrīmad-Bhāgavatam

Nityam Bhagavata-sevaya (NBS) E-magazine was started on December, 2014 on Mokṣadā Ekādaśī exclusively for serving Śrīmad-Bhāgavatam. We are presenting various topics from Śrīmad-Bhāgavatam with the help of the commentaries of Srila Prabhupada and the previous acharyas.

For viewing previous issues visit our page: <http://www.nbsmag.com/emagazines>.

THE HIGHEST FAVOUR



**ECSTATIC EMOTIONS OF
SRI CHAITANYA
MAHAPRABHU**

Sri Krishnadas Kaviraja Goswami

**MAHAPRABHU NEVER
ASSUMED STATUS OF
LORD KRISHNA**

His Divine Grace A.C. Bhaktivedanta

Swami Prabhupada

**IS THE FAVOUR GIVEN BY
MAHAPRABHU
THE HIGHEST FAVOUR?**

Srila Bhaktisiddhanta

Sarasvati Thakura

Śrī Āmalakī Ekādaśī

Issue no: 57

8th March 2017



**ECSTATIC EMOTIONS
OF SRI CHAITANYA MAHAPRABHU**
Sri Krishnadas Kaviraja Goswami

Absorbed in ecstasy, Sri Chaitanya Mahaprabhu acted and talked like a madman day and night. Once, in the company of Svarupa Damodara Goswami and Ramananda Raya, Sri Chaitanya Mahaprabhu passed half the night talking about the pastimes of Lord Krishna. As they talked of Krishna, Svarupa Damodara Goswami would sing songs just suitable for Sri Chaitanya Mahaprabhu's transcendental emotions. To complement the ecstasy of Sri Chaitanya Mahaprabhu, Ramananda Raya would quote verses from the books of Vidyapati and Candidasa, and especially from the *Gīta-govinda*, by Jayadeva Goswami. Sometimes, Sri Chaitanya Mahaprabhu would also recite a verse. Then, in great lamentation due to separation from Krishna, He would explain it. In this way Sri Chaitanya Mahaprabhu passed half the night experiencing varieties of emotions. Finally, after making the Lord lie down on His bed, Svarupa Damodara and Ramananda Raya returned to their homes.

Sri Chaitanya Mahaprabhu's personal servant, Govinda, lay resting at the door of His room, and the Lord very loudly chanted the Hare Krishna *mahā-mantra* all night. Suddenly, Sri Chaitanya Mahaprabhu heard the vibration of Krishna's flute. In ecstasy, He began to run to see Lord Krishna. All three doors were fastened as usual, but Sri Chaitanya Mahaprabhu, in great ecstasy, nevertheless got out of the room and left the house. He went to a cow shed on the southern side of the *Simha-dvāra*. There the Lord fell down unconscious among cows from the district of

nityaṁ bhāgavata-sevayā

Tailanga. Meanwhile, not hearing any sounds from Sri Chaitanya Mahaprabhu, Govinda immediately sent for Svarupa Damodara and opened the doors. Then Svarupa Damodara Goswami lit a torch and went out with all the devotees to search for Sri Chaitanya Mahaprabhu. After searching in many places, they finally came to the cow shed near the *Simha-dvāra*. There they saw Sri Chaitanya Mahaprabhu lying unconscious among the cows. His arms and legs had entered the trunk of His body, exactly like those of a tortoise. His mouth was foaming, there were eruptions on His body, and tears flowed from His eyes. As the Lord lay there unconscious, His body resembled a large pumpkin. Externally He was completely inert, but within He felt overwhelming transcendental bliss. All the cows around the Lord were sniffing His transcendental body. When the devotees tried to drive the cows away, they refused to give up their association with the transcendental body of Sri Chaitanya Mahaprabhu. The devotees tried to rouse the Lord by various means, but His consciousness did not return. Therefore they all lifted Him and brought Him to His residence. All the devotees began to chant the Hare Krishna *mantra* very loudly in the Lord's ears, and after a considerable time Sri Chaitanya Mahaprabhu regained consciousness.

When He regained consciousness, His arms and legs came out of His body, and His whole body returned to normal. Sri Chaitanya Mahaprabhu stood up and then sat down again. Looking here and there, He inquired from Svarupa Damodara, "Where have you brought Me? After hearing the vibration of a flute, I went to Vrindavana, and there I saw that Krishna, the son of Maharaja Nanda, was playing on His flute in the pasturing grounds. He brought Srimati Radharani to a bower by signaling with His flute. Then He entered within that bower to perform pastimes with Her. I entered the bower just behind Krishna, My ears captivated by the sound of His ornaments. I saw Krishna and the gopis enjoying all kinds of pastimes while laughing and joking together. Hearing their vocal expressions enhanced the joy of My ears. Just then, all of you made a tumultuous sound and forcibly brought Me here. Because you brought Me back here, I could no longer hear the nectarean voices of Krishna and the gopis, nor could I hear the sounds of their ornaments or the flute."

In great ecstasy, Sri Chaitanya Mahaprabhu said to Svarupa Damodara in a faltering voice, "My ears are dying of thirst. Please recite something to quench this thirst. Let Me hear something."

Understanding the ecstatic emotions of Sri Chaitanya Mahaprabhu, Svarupa Damodara, in a sweet voice, recited the following verse from *Śrīmad-Bhāgavatam*.

*kā sṛy aṅga te kala-padāmṛta-veṇu-gīta-
sammohitārya-caritān na calet tri-lokyām
trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāṇy abibhran*

"[The gopis said:] 'My dear Lord Krishna, where is



that woman within the three worlds who would not be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who would not fall down from the path of chastity because of it? Your beauty is the most sublime within the three worlds. Upon seeing that beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

Upon hearing this verse, Sri Chaitanya Mahaprabhu, overwhelmed with the ecstasy of the gopis, began to explain it. Sri Chaitanya Mahaprabhu said, "The gopis joyfully entered the arena of the *rāsa* dance in ecstasy, but hearing Krishna's words of negligence and detachment, they felt that He was going to give them up. Thus they began to chastise Him in anger. "O dear lover,' they said, 'please answer us just one question. Who among all the youthful women within this universe is not attracted by the sound of Your flute? When You play Your flute, the vibration acts like a messenger in the form of a *yoginī* who is perfect in the art of chanting *mantras*. This messenger *yoginī* enchants all the women in the universe and attracts them to You. Then she increases their already great anxiety and induces them to give up the regulative principle of obeying superiors. Finally, she forcibly brings them to You to surrender in amorous love. The vibration of Your flute, accompanied by Your glance, which pierces us forcibly with the arrows of lust, induces us to completely ignore the regulative principles of religious life. Thus we become excited by lusty desires and come to You, giving up all shame and fear. But now You are chiding us. You are finding fault with our violating religious principles and leaving our homes and husbands. And as You instruct us about religious principles, we feel completely helpless. We know that this is all a well-planned trick. You know how to make jokes that cause the complete devastation of women. However we also know that Your real mind, words and behavior are different. Therefore please give up all these

clever tricks. The nectarean buttermilk of Your flute's vibration, the nectar of Your sweet words and the nectarean sound of Your ornaments mix together to attract our ears, minds and lives. In this way You are killing us."

As Sri Chaitanya Mahaprabhu spoke these words a mood of anger arose in Him and He floated on waves of ecstatic love. Then, drowning in an ocean of anxiety, He recited a verse spoken by Srimati Radharani expressing the same emotion. Then He personally explained the verse and thus tasted the sweetness of Krishna.

*nadaj-jalada-nisvanah śravaṇa-karṣi-sac-chiñjitaḥ
sanarma-rasa-sūcakākṣara-padārtha-bhaṅgy-uktikaḥ
ramādika-varāṅganā-hṛdaya-hāri-vaiṣṇī-kalaḥ
sa me madana-mohanaḥ sakhi tanoti karṇa-sprhām*

"My dear friend, the Supreme Personality of Godhead, Krishna, has a voice as deep as a cloud resounding in the sky. With the tinkling of His ornaments He attracts the ears of the gopis, and with the sound of His flute He attracts even the goddess of fortune and other beautiful women. That Personality of Godhead, known as Madana-mohana, whose joking words carry many indications and deep meanings, is increasing the lusty desires of My ears.'

Krishna's deep voice is more resonant than the sound of newly formed clouds, and His singing defeats even the sweet voice of the cuckoo. Indeed, His singing is so sweet that even one particle of its sound can inundate the entire world. If such a particle enters one's ear, one is immediately deprived of all other types of hearing. My dear friend, please tell Me what to do. My ears have been plundered by the qualities of Krishna's voice. Now, however, I cannot hear that transcendental sound, and I am almost dead for want of it.

*nūpura-kiṅkiṇī-dhvanī, haṁsa-sārasajinī',
kaṅkaṇa-dhvanī caṭake lājāya
eka-bāra yei śune, vyāpi rahe' tāra kāṇe,
anya śabda se-kāṇe nā yāya*

"The tinkling of Krishna's ankle bells surpasses even the melodious calls the swan and crane, and the sound of His bangles puts the singing of the cataka bird to shame. Having heard these sounds even once, one cannot tolerate hearing anything else.

Krishna's speech is far sweeter than nectar. Each of His jubilant words is full of meaning, and when His speech is combined with His smile, which is like camphor, the resultant sound and the deep meaning of Krishna's words create various transcendental mellows. One particle of that transcendental, blissful nectar is the life and soul of the ear, which becomes like a cakora bird that lives in hope of tasting that nectar. Sometimes, by good fortune, the bird can taste it, but at other times he is unfortunate and cannot and therefore almost dies of thirst.



*se amṛtera eka-kaṇa, kaṇa-cakora-jīvana,
kaṇa-cakora jīye sei āśe
bhāgya-vaśe kabhu pāya, abhāgye kabhu nā pāya,
nā pāile maraye piyāse*

"The transcendental vibration of Krishna's flute disturbs the hearts of women all over the world even if they hear it only once. Thus their fastened belts become loose, and these women become the unpaid maidservants of Krishna. Indeed, they run toward Krishna exactly like madwomen."

"When she hears the vibration of Krishna's flute, even the goddess of fortune comes to Him, greatly hoping for His association but nevertheless she does not get it. When the waves of thirst for His association increase, she performs austerities, but still she cannot meet Him. Only the most fortunate can hear the four supremely nectarean sound of Krishna's words, the tinkling of His ankle bells and bangles, His voice and the vibration of His flute. If one does not hear these sounds, his ears are as useless as small conchshells with holes in them."

While Sri Chaitanya Mahāprabhu lamented in this way, agitation and ecstasy awoke in His mind, and He became very restless. Many transcendental ecstasies combined in Him, including anxiety, lamentation, attention, eagerness, fear, determination and remembrance.

*karite aiche vilāpa, uṭhila udvega, bhāva,
mane kāho nāhi ālambana
udvega, viśāda, mati, autsukya, trāsa, dhṛti, smṛti,
nānā-bhāvera ha-ila milana*

The aggregate of all these ecstasies once awoke a statement by Srimati Radharani in the mind of Bilvamangala Thakura [Tīlā-śuka]. In the same ecstatic mood, Sri Chaitanya Mahāprabhu now recited that verse, and on the strength of madness He described its confidential meaning, which is unknown to all.

In the mood of Srimati Radharani, Sri Chaitanya Mahāprabhu said, "Alas, what shall I do? To whom shall I speak? Let whatever I have been doing in the hope of meeting Krishna be finished now. Please say something auspicious, but do not speak about Krishna. Alas, Krishna is staying within My heart like a Cupid; therefore how can I possibly give up talking of Him? I cannot forget He whose smile is sweeter than sweetness itself and who gives pleasure to My mind and eyes. Alas, My great thirst for Krishna is increasing every ! The anxiety caused by separation from Krishna has made Me restless and impatient, and I can think of no way to meet Him. O My friends, you are also deranged by lamentation due to separation from Him. Who, therefore, will tell Me how to find Him? O My dear friends, how shall I find Krishna? What shall I do? Where shall I go? Where can I meet Him? Not finding Krishna, My life is leaving Me."

Suddenly, Sri Chaitanya Mahāprabhu became calm and still. He considered His state of mind and remembered the words of Pingala, [11th Canto of *Śrīmad-Bhāgavatam*] and this aroused an ecstasy that moved Him to speak. Then He explained the meaning of the verse describing the feelings of Srimati Radharani:

*dekhi ei upāye, kṛṣṇa-āsā chāḍi' diye,
āsā chāḍile sukhīhaya mana*



*chāḍa' kṛṣṇa-kathā adhanya, kaha anya-kathā dhanya,
yāte haya kṛṣṇa-vismaraṇa*

"If I give up all hope of meeting Krishna, only then shall I be happy. Therefore, let us stop this most in glorious discussion of Krishna. It would be better for us to talk of some glorious topic and forget Him altogether."

While speaking in this way, Srimati Radharani had suddenly remembered Krishna. Indeed, He appeared within Her heart. Greatly astonished, She told Her friends, "The person I want to forget is lying in My heart."

Srimati Radharani's ecstasy also made Her think of Krishna as Cupid, and this understanding frightened Her. She said, "This Cupid, who has conquered the whole world is My greatest enemy, for He has entered My heart, and does not allow Me to forget Him."

Then great eagerness conquered all the other varieties of ecstasy, and an uncontrollable desire arose in the kingdom of Srimati Radharani's mind. Greatly unhappy, She then chastised Her own mind: "If I do not think of Krishna, My impoverished mind will die within a moment, like a fish out of water. But when I see Krishna's sweetly smiling face, My mind and eyes are so pleased that My desire for Him redoubles."

*hāhā kṛṣṇa prāṇa-dhana, hāhā padma-locana,
hāhā divya sad-guṇa-sāgara!
hāhā śyāma-sundara, hāhā pītāmbara-dhara,
hāhā rāsa-vilāsanāgara*

"Alas Alas where is Krishna, the treasure of My life?"

Where is the lotuseyed one? Where is the divine ocean of all transcendental qualities? Where is the beautiful blackish youth dressed in yellow garments? Where is the hero of the *rāsa* dance?

"Where shall I go? Where can I find You? Please tell Me. I shall go there." Speaking in this way, Sri Chaitanya Mahaprabhu began running. But Svarupa Damodara Goswami stood up, caught Him and took Him on his lap. Then Svarupa Damodara brought Him back to His place and made Him sit down.

Suddenly Sri Chaitanya Mahaprabhu returned to external consciousness and said to Svarupa Damodara Goswami, "My dear Svarupa, please sing some sweet songs." The Lord's ears were satisfied when He heard Svarupa Damodara sing songs from the *Gīta-govinda* and those by the poet Vidyapati. Every day and every night, Sri Chaitanya Mahaprabhu would become deranged in this way and talk like a madman.

Ecstatic love for Krishna is wonderfully deep. By personally tasting the glorious sweetness of that love, Sri Chaitanya Mahaprabhu showed us its extreme limit. Sri Chaitanya Mahaprabhu is wonderfully merciful and wonderfully magnanimous. We have heard of no one else within this world so merciful and charitable. O people of the world, worship the lotus feet of Sri Chaitanya Mahaprabhu in all respects! Only in this way will you achieve the nectarean treasure of ecstatic love for Krishna.

Srila Raghunatha dasa Goswami has fully described this pastime in his book *Gaurāṅga-stava-kalpavṛkṣa*. How wonderful it is! Sri Chaitanya Mahaprabhu left His residence without opening the three strongly bolted doors. Then He crossed over three high walls, and later, because



of strong feelings of separation from Krishna, He fell down amidst the cows of the Tailāṅga district and retracted all the limbs of His body like a tortoise. Sri Chaitanya Mahāprabhu, who appeared in that way, rises in my heart and maddens me."

— *Śrī Caitanya-caritāmṛta* » *Antya-līlā* » Chapter 17: The Bodily Transformations of Lord Sri Chaitanya Mahāprabhu» Verse: 3-62.

MAHAPRABHU NEVER ASSUMED STATUS OF LORD KRISHNA

His Divine Grace

A.C. Bhaktivedānta Swami Prabhupada

Sri Chaitanya Mahāprabhu thought Himself to be in the position of Srimatī Rādhārāṇī and was always ready to render Krishna service in that way. Although Sri Chaitanya Mahāprabhu is Krishna Himself, He assumed the complexion and emotions of Srimatī Rādhārāṇī and remained in that status. He never assumed the complexion or status of Lord Krishna. Of course, Krishna wanted to experience the role of Srimatī Rādhārāṇī; that is the original cause of His assuming the body of Sri Chaitanya Mahāprabhu. Therefore pure Vaiṣṇavas never disturb Sri Chaitanya Mahāprabhu's conception of being Srimatī Rādhārāṇī.

Unfortunately, at the present time a group of so-called devotees maintain that Sri Chaitanya Mahāprabhu is the enjoyer and that they are enjoyers as well. Thus they have deviated from platform of devotional service to the Lord. Sri

Chaitanya Mahāprabhu manifested Himself to show that cultivation of love for Krishna in separation is the easiest way of achieving success for all living entities. Despite this fact, there are some theosophists who declare that because Sri Chaitanya Mahāprabhu is the Supreme Personality of Godhead, such cultivation is easy for Him but difficult for the living entity and therefore one can approach Krishna in any way he likes. To nullify this idea, Sri Chaitanya Mahāprabhu demonstrated practically how one can achieve love of Krishna by adopting Srimatī Rādhārāṇī's mood in separation from Krishna.

— *Sri Caitanya-caritāmṛta* » *Antya-līlā* » *Antya 14: Lord Sri Chaitanya Mahāprabhu's Feelings of Separation from Krishna*» Verse: 14.

IS THE FAVOUR GIVEN BY MAHAPRABHU THE HIGHEST FAVOUR?

Srila Bhaktisiddhānta Sarasvatī Thākura

There has never been, nor will there ever be better benefactors than Mahāprabhu and His devotees. No other type of human welfare work can compare; all those others simply perform a great disservice to humanity. The favour offered by Mahāprabhu and His devotees is the supreme favour. This favour is eternal, not a temporary five or ten day promise. Mundane benefits tend to ultimately do harm, but Mahāprabhu's favour will never harm others.

For example, what is good for our country will certainly be harmful to another country. It is the nature of temporary happiness to cause distress to others. If I am happy to ride



in a horse-pulled cart, the horse will be inconvenienced by my pleasure. Mahāprabhu and His devotees never deceive people by preaching about temporary favours. Their favour and charities are suitable for all people at all times and under all circumstances. Their gifts are good for the entire universe. Mahāprabhu and His devotees never offer gifts related to narrow or sectarian views.

Mahāprabhu's compassion is considered all-auspicious compassion. Thus we say that He and His devotees are the most magnanimous. I am not speaking flowery language or hyperbole but topmost truth when I say these things.

Mahāprabhu's compassion is complete, while all other forms of compassion are limited and deceptive. Matsya, Kurma, Varahadeva, Rāmachandra, and even Krishna distributed mercy only to Their devotees and annihilated those who opposed Them. Mahāprabhu displayed compassion to everyone. He did not even hesitate to show His harmless mercy to the Kazi and the Buddhists, and He converted the worshipers of Rāmachandra, known as the Rāmanandis, into pure Vaiṣṇavas.

WHAT HAS SRI CHAITANYADEVA DONE?

Sri Chaitanyadeva has instructed everyone to engage everything they have in Krishna's service. Although Sri Chaitanya Mahāprabhu is Krishna, He appeared in the mood of a devotee and revealed Krishna to the world. He taught everyone to serve Krishna by His own example. Sri Rupa Gosvami Prabhu, who was an associate of Sri Krishna Chaitanya, glorified Mahāprabhu as follows:

*namo mahā-vadānyāya, kṛṣṇa-prema-pradāyate
kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

O most munificent incarnation! You are Krishna Himself appearing as Sri Krishna Chaitanya Mahāprabhu. You have assumed the golden color of Srimati Rādhārāṇī, and You are widely distributing pure love of Krishna. We offer our respectful obeisance unto You. (*Caitanya-caritāmṛta Madhya 19.54*)

O Sri Krishna Chaitanya! You are most magnanimous! You have not established so called schools and orphanages, nor have You spent your time digging wells, building hospitals, or performing other social welfare activities. Rather, You have established spiritual institutions to educate the people. You are therefore the ultimate shelter of all orphans. You have revealed the nectarean ocean of the mellows of devotional service. You have built Gaudiya hospitals, centers where the root cause of the material disease can be treated. Your mercy is causeless and yields no inauspicious results. The so-called mercy seen in this world always creates inauspiciousness in the end. But Your mercy on the living entities creates pure auspiciousness for them. Therefore You are considered the most magnanimous personality and He who bestows love of Krishna.

You are the natural and eternal object of the living

entities' spontaneous propensity to render service. You are most attractive and have appeared manifesting the most magnanimous pastimes in order to awaken our Krishna consciousness.

O Sri Krishna Chaitanya! You are the Supreme Personality of Godhead! You have an eternal spiritual body, a body full of knowledge and bliss. Your names, forms, qualities, and pastimes are all eternal. You are the energetic Lord Krishna. Your energy, by whose influence the entire material world is bewildered, is known as Mahāmāyā. Lord Krishna is the proprietor of this energy. The exquisitely beautiful Sri Rādhikā, who enchants the entire universe, also enchants Mahāmāyā. O Lord, You are fully absorbed in the mood and complexion of Sri Rādhikā. Krishna's mood as the enjoyer of Rādhā is not present in Your magnanimous pastimes. Sri Rādhā is the personification of service to Krishna, and Your heart is fully absorbed in Sri Rādhā's mood. Since You have awarded *kṛṣṇa-prema* to everyone, You are the most magnanimous and are the personification of love of God. You have incarnated to distribute love of God and are non-different from Krishna

SRI CHAITANYADEVA'S PHILOSOPHY IN BRIEF?

We find Sri Chaitanyadeva's philosophy summarized in one ancient verse:

*ārādhyo bhagavān vrajēśa-tanayas tad-dhāma-vṛndāvanam
ramyā kācid upāsana vraja-vadhū-vargēṇā yā kalpitā
śrīmad-bhāgavatam pramāṇam amalāṁ premā pum-artho mahān
śrī-caitanya-mahāprabhor matam idaṁ tatrādarāḥ naḥ paraḥ*

The Supreme Personality of Godhead, the son of Nanda Maharaja, is to be worshiped along with His transcendental abode, Vṛndāvana. The most pleasing form of worship for the Lord is that which was performed by the gopis of Vṛndāvana. *Śrīmad-Bhāgavatam* is the spotless authority on everything, and pure love of God is the ultimate goal of life for all men. These statements, for which we have the highest regard, are the opinion of Sri Chaitanya Mahāprabhu. (*Caitanya-maṅjushā*, a commentary on *Śrīmad Bhāgavatam*)

Krishna, the son of Nanda, is the complete manifestation of the Supreme Personality of Godhead. Lord Krishna manifests Himself in three features before His devotees according to their respective qualifications. All of these features are complete. They are not partial or indirect manifestations of Krishna the way His manifestations as Paramātmā and Brahman are partial. These three features are complete, more complete, and most complete and are situated in Dvārakā, Mathurā, and Vṛndāvana respectively. In Dvārakā Krishna's manifestation is complete, in Mathurā, He is more complete, and in Vraja, He is most complete.

We live on earth, which is situated within the fourteen planetary systems. These fourteen planetary systems consist of seven upper planets, beginning from earth, and



seven planets below the earth. Among the seven upper planets the first three are *Bhū*, *Bhūva*, and *Sva*. These are the residence of the pious, ambitious materialists. The rest, beginning with Mahar, Jana, Tapa, and Satya are the destination of those who practice renunciation. Among them those *brahmacārīs* who live at the gurukula for a fixed period of time and then return home after offering dakṣiṇā to their guru, attain the planet called Maharloka. Those *brahmacārīs* who remain in their guru's *āśrama* for their entire lives and who practice strict celibacy attain Janaloka. The destination of the *vānaprasthas* is Tapaloka, and *sannyāsīs* go to Satyaloka. But devotees who have no desire either to enjoy in the material world or to merge into Brahman attain the most rare Vaikunthaloka.

Above Vaikuntha is Dvaraka, above Dvarka is Mathura, and above Mathura is Goloka Vrindavana. Those spiritual abodes, which are eternally present in the spiritual sky, are also manifest in this world. Whatever is absent in the spiritual world cannot appear in this one. As lotus flowers grow in the water but are not touched by the water, so Vrindavana-dhama is in this world but untouched by matter. Those whose hearts are not inclined to serve the Lord cannot realize the transcendental nature of the Lord's abode as it appears in this world.

Holy places like Ayodhya, Dvaraka, and Puri are particular provinces of Vaikuntha. The happiness one feels in Ayodhya is superior to the happiness one feels in Vaikuntha; the happiness one feels in Dvaraka is superior to the happiness one feels in Ayodhya; and the happiness experienced by the residents of Goloka Vrindavana is the crest jewel of all happiness.

The reason the happiness felt in one *dhāma* is superior to the happiness felt in another is based on the intensity of the rasas expressed in the particular *dhāmas*. The distress the devotees feel in Goloka dances on the head of all happiness. Distress in the spiritual world nourishes supreme happiness.

Sri Chaitanyadeva established the supremacy of serving the Lord of Vrindavana or Gokula. Krishna is the fountainhead of all the Vishnu incarnations; He is the son of Nanda and the beloved child of Yasoda. He is also the beloved Lord of Radha. This Supreme Personality of Godhead Krishna alone is the eternally worshipable Lord of the Gaudiyas, the followers of Sri Rapa like ourselves. Sri Chaitanyadeva has instructed everyone to worship Krishna, the Lord of Gokula.

WHY DID MAHAPRABHU CHANT “GOPI, GOPI”?

The materialist cannot understand why Mahaprabhu, who is the supreme teacher of all living entities, chanted “gopī, gopī.” In order to teach people that without glorifying the devotees one cannot glorify Krishna, and without engaging in the spiritual master's service one cannot engage in Krishna's service, Mahaprabhu enacted this pastime. Srila Bhaktivinoda Thakura sings, *rādhā bhajane yadi mati nāhi bhelā kṛṣṇa bhajana tava akārana gelā*: if one is not inclined toward the worship of Radha, his worship of

Krishna is useless.

CAN ONE WORSHIP LORD GAURANGA AS ONE'S HUSBAND?

The Supreme Personality of Godhead Krishna is the only enjoyer and everyone is enjoyed by Him. Although Sri Gaurasundara is the object of worship, Krishna, He is absorbed in the mood of a devotee. Although He is Krishna Himself, He is searching after Krishna. Sri Krishna is the personification of sweetness, and Sri Gaurangadeva is the personification of magnanimity. As soon as one proudly considers himself the enjoyer, he falls into material existence. Thus one becomes degraded. It is important to understand that although Sri Gaurasundara is the supreme enjoyer, the *viṣaya* He is playing the pastimes of being a devotee, the *āśraya*. Therefore Sri Lakṣmipriya and Sri Vishnupriya are His legitimate wives, and all others subordinate to them are maidservants on the platform of pure servitorship. One cannot use words relating to the conjugal mellows when referring to Chaitanya Mahaprabhu's devotees. Wherever the word “husband” is used to indicate Sri Gaurasundara in *mādhurya-rati*, it refers to the Krishna form of Sri Gaurasundara. Those who call Him *gaurāṅga-nāgara*, or “enjoyer of a damsel,” are ignorant offenders and unauthorized. *Gaura-nāgarīvāda* is certainly not scripturally based. Therefore Sri Vrindavana dasa Thakura writes in his *Sri Caitanya-bhāgavata, ataeva yata mahā-mahima sakale, 'gaurāṅga-nāgara' hena stava nāhi bale*: “Therefore great personalities do not offer prayers addressing Lord Gauranga as *gaurāṅga-nāgara*, the enjoyer of damsels.” [*Caitanya-bhāgavata, Adi-khaṇḍa 15.30-32*]

— Adapted and Published by Īśvarādāsa, Translated from Bengali by Bhūmipatidāsa, Edited by Kaiśorī devī dāsī, Amṛta Vāñī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja.

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS

E-Magazines. E-books. Education

Dedicated to

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

**For subscriptions please visit
our website: www.nbsmag.com**

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance and Radhadyuti Das, Sudevi dasi for proof reading.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.



Bhāgavata Vidyālaya

A Project to open Śrīmad-Bhāgavata schools in every town and village.

With the intention of serving the mood and mission of Srila Prabhupada, a humble attempt is made to open a Bhagavata School in each area. This certified course, exclusively based on Śrīmad-Bhāgavatam, is essentially for the congregational devotees. It can be conducted anywhere, in temples, farm communities, places of congregational gathering or at houses of congregational devotees.

Those leaders who are willing to open a Bhagavata school can register with us on the following link: www.nbsmag.com/vidyalaya.

Features

1. A weekly program mainly lead by the congregational leaders for their congregation members.
2. It would be a three-hour session which includes Kirtan, Reading, Lecture and Question / Answers
3. In each session one chapter of Śrīmad-Bhāgavatam will be covered.
4. A maximum of 15 students per session is advised.
5. A Program will be conducted by two to three teachers.
6. Students Handbook and Appropriate Teachers notes will be provided.
7. There will be a Bhagavata Festival after completion of each level.
8. Students will get encouragement for writing articles and giving lectures.
9. This program is free of cost.

Self Study Course

An easy way of studying Śrīmad-Bhāgavatam

Despite knowing about the glories of Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who are in fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness.

We have a solution by which one can make Śrīmad-Bhāgavatam its life and soul. For subscribing to self study course visit our page: <http://www.nbsmag.com/self-study>.

Nityam Bhagavata-sevaya

A Fortnightly E-Magazine for serving
Śrīmad-Bhāgavatam

Nityam Bhagavata-sevaya (NBS) E-magazine was started on December, 2014 on Mokṣadā Ekādaśī exclusively for serving Śrīmad-Bhāgavatam. We are presenting various topics from Śrīmad-Bhāgavatam with the help of the commentaries of Srila Prabhupada and the previous acharyas.

For viewing previous issues visit our page: <http://www.nbsmag.com/emagazines>.



Śrī Pāpamocani Ekādaśī

Issue no:58

24th March 2017

Understanding The Favour Of Lord Shiva

Features

RESULT OF ASSOCIATION WITH LORD SHIVA

Maitreya Rṣi

DOES LORD SHIVA DECEIVE HIS DEVOTEES ?

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

THE FUNCTION OF THE DEMIGODS

Srila Haridas Thakura

WHEN BHRGU MUNI TESTED BRAHMA, SHIVA AND VISHNU

Srila Vrindvana Das Thakura





RESULT OF ASSOCIATION WITH LORD SHIVA

Maitreya Ṛṣi

Vidura inquired from Maitreya: O *brāhmaṇa*, formerly you spoke about the sons of Pracinabarhi who satisfied the Supreme Personality of Godhead by chanting a song composed by Lord Shiva. What did they achieve by this? My dear Barhaspatya, what did the sons of King Barhiṣat - the Pracetas - obtain after meeting Lord Shiva, who is very dear to the Supreme Personality of Godhead, the bestower of liberation? It is certain that they were transferred to the spiritual world. However, apart from that, what did they obtain in this world, either in this life or in the next?

The great sage Maitreya said: To carry out the order of their father, the Pracetas underwent severe austerities in the ocean. By chanting and repeating the *mantras* given by Lord Shiva, they were able to satisfy the Supreme Personality of Godhead, Lord Viṣṇu. At the end of their ten thousand years of severe austerities, to reward them, the Supreme Personality of Godhead appeared in a very pleasing form. Seeing this wonderful form of the Lord, the Pracetas felt very satisfied, forgetting the hardship of their austerities. The Personality of Godhead, appearing on the shoulder of Garuḍa, seemed like a cloud resting on the summit of the mount Meru. His transcendental body was covered by attractive yellow garments, and His neck was decorated with the *kaustubha-maṇi* gem. The bodily effulgence of the Lord dissipated the darkness of the universe. The Lord's face was very beautiful. His head was decorated with a dazzling helmet and golden ornaments. The Lord had eight arms, each of which held a specific weapon. The Lord was surrounded by demigods, great sages and other associates who were serving Him. Garuḍa, the carrier of the Lord, who appeared to be an

inhabitant of Kinnaraloka, glorified the Lord with Vedic hymns by the flapping of his wings. The Lord wore a flower garland around his neck that reached His knees. His eight powerful long arms were decorated with that garland, which challenged the beauty of the goddess of fortune. With a merciful glance and a voice like thunder, the Lord addressed Pracetas, who were fully surrendered unto Him.

The Supreme Personality of Godhead said: My dear sons of the King, I am very much pleased by the friendly relationship between you. All of you co-operatively perform a single activity devotional service to Myself, the Supreme Personality of Godhead. I am very pleased with your mutual friendship so I wish all good fortune unto you. Now I wish to offer benedictions to you. Those who remember you every evening will become friendly with not only their brothers but with all living entities. I will certainly bless those who, in the morning and evening offer Me the prayers composed by Lord Shiva. In this way they will attain good intelligence and have all their desires fulfilled. You have with pleasure accepted within your hearts the orders of your father and executed them very faithfully; because of that your glories will be celebrated all over the universe. You will also have a very qualified, who will be as great as Lord Brahma. Consequently, he will be very famous all over the universe, and his sons and grandsons will spread throughout the three worlds.

SUPREME LORD ADVICES TO MARRY

O sons of King Pracinabarhiṣat, through the coupling of the sage Kandu and heavenly society girl named Pramloca a daughter was born. Pramloca left her lotus eyed daughter in the care of the trees and returned to the heavenly planets. Soon after this child, began to cry in hunger. At that time the moon god, king of all forests, felt compassion



for the abandoned child placed his nectar producing finger, in the child's mouth. Thus the child was raised by the mercy of the moon god. Since all of you have been very obedient to My orders, I ask you to immediately marry that girl, who is well qualified and with beautiful. Following the order of your father, create progeny with her. Being My devotees and obedient sons of your father all of you have the same nature. That girl also has the same nature and will be very dedicated to all of you. Thus both the girl and you, are similarly inclined to work towards a common goal. My dear princes, by My mercy you will enjoy all the facilities of this world as well as those of the heavenly world. Indeed, you can enjoy all of this without hindrance and with full strength for one million celestial years. Thereafter you will develop unadulterated devotional service unto Me and be freed from all material contamination. At that time, due to being completely unattached to material enjoyment either in heaven or the nether regions, you will return home, back to Godhead.

CHARACTERISTIC OF THE BRAHMA-BHŪTA PLATFORM

Those who are engaged in the all-auspicious activities of devotional service certainly understand that the ultimate enjoyer and beneficiary of all activities is the Supreme Personality of Godhead. Thus in whatever he does, he offers the results to the Supreme Personality of Godhead. At the same time he also always hears and speaks or sings the topics of the Lord. Even though such a person may be participating in family life, he is not affected by karmic repercussions. By always performing devotional service, devotees feel ever increasingly energetic and inspired in their lives. The all knowing Supersoul within their hearts makes everything increasingly fresh. Thus they attain what is known as the Brahman position by the advocates of the Absolute Truth. In such a liberated stage [*brahma-bhūta*], one is never bewildered. Nor does one lament or become unnecessarily jubilant. This mental stability is characteristic of the *brahma-bhūta* platform.

PRACETAS OFFER PRAYERS

The great sage Maitreya said: After hearing the words of the Personality of Godhead, the Pracetas began to offer Him prayers. It is well known that the Lord is the one who bestows all successes in life. He is the supreme benefactor. He is also the supreme friend who takes away all miserable conditions experienced by a devotee. In a voice faltering due to ecstasy, the Pracetas began to offer prayers by dint of being purified by the presence of the Lord, who was standing before.

The Pracetas prayed: Dear Lord, You take away all varieties of material distress. Your magnanimous transcendental qualities and holy name are all-auspicious. These are established facts. . You can move faster than the speed of mind. You cannot be perceived by material senses or described by material words. We therefore respectfully prostrate ourselves before again and again. Dear Lord, we beg to offer our obeisance unto You. When the mind is fixed upon You, this world of duality, although a place

for material enjoyment, appears meaningless. Your form is transcendental and full of bliss. We therefore offer our respects unto You. Your appearance within this cosmic manifestation as Lord Brahma, Lord Vishnu and Lord Shiva are meant for the purpose of creating, maintaining and annihilating it.. Dear Lord, we offer respectful obeisance unto You because Your existence is completely independent of all material influences. Your Lordship always takes away the devotee's miserable conditions, for it is Your nature to do so. You live everywhere as Paramatma; therefore You are known as Vāsudeva. You also accept Vasudeva as Your father, and You are celebrated by the name Krishna. You are so affectionate to Your devotees that You always increase their influence. Dear Lord, we offer our respectful obeisance unto You because from Your abdomen sprouts the lotus flower, the origin of all living entities. You are always decorated with a lotus garland, and Your feet resemble the lotus flower including its pleasant fragrance. Your eyes are also like the petals of a lotus flower. Therefore we always offer our respectful obeisance unto You. Dear Lord, Your garment is yellowish in color, like the saffron of a lotus flower, but it is not made of anything material. Since You live in everyone's heart, You are the direct witness of all the activities of every living entity. We offer our respectful obeisance unto You again and again.

Dear Lord, we conditioned souls are always covered by the ignorance of the bodily conception of life. To deliver us from these miserable conditions, You have come before us in this transcendental form. This is evidence of Your causeless mercy upon we who suffer here. Then what can be said of the mercy You bestow upon Your devotees to whom You are always so favourably disposed? Dear Lord, You are the destroyer of all inauspicious things. In Your expansion as the *arcā-vigraha* you show compassion on Your devotees. Please thus think of us as Your eternal servants. When the Lord, out of His natural compassion, thinks of His devotee, by that alone all desires of the neophyte devotee are fulfilled. The Lord is situated in every living entity's heart, including those who are very insignificant. The Lord knows everything about the living entity, including all his desires. Although we are very insignificant, why would the Lord not know our desires? O Lord of the universe, You are the actual teacher of the science of devotional service. We are very glad that Your Lordship is the ultimate goal of our life, and we pray that You will be satisfied with us. That is our preferred benediction. We do not desire anything other than Your satisfaction. Dear Lord, we therefore pray for Your benediction because You are the Supreme, the limit of transcendence, and there is no end to Your opulence. Consequently, You are celebrated by the name Ananta.

IMPORTANCE OF

ASSOCIATION WITH PURE DEVOTEES

Dear Lord, when the bee approaches the celestial parijata tree, it remains there because all its desires are fulfilled. Similarly, when we have approached Your lotus feet and taken shelter of them, what further benediction could we ask of You? Dear Lord, as long as we have to remain within



this material world due to our material contamination and continue to wander from one body to another and from one planet to another, we pray that we may associate with those devotees who are always discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets. Even a moment's association with a pure devotee cannot be compared to being transferred to the heavenly planets or even merging into the Brahman effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction.

*yatreḍyante kathā mṛṣṭās
tṛṣṇāyāḥ praśamo yataḥ
nirvairam yatra bhūteṣu
nodvego yatra kaścana*

Whenever pure topics of the transcendental world are discussed, the members of the audience forget all kinds of material hankerings, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer from anxiety or fear.

The Supreme Lord, Narayana, is present in that place where the devotees are hearing and chanting of His holy name. Lord Narayana is the ultimate goal of those in the renounced order of life. He is perfectly worshiped by those who are liberated from material contamination through the saṅkīrtana movement. Indeed, they recite the holy name again and again. Dear Lord, Your personal associates — Your devotees — wander around the world to purify even the holy places of pilgrimage. Is not such activity pleasing to those who are actually afraid of material existence?

A MOMENT OF ASSOCIATION WITH LORD SHIVA

Dear Lord, by virtue of a moment's association with most intimate friend Lord Shiva, we were fortunate to attain audience with You. You are the most expert physician, capable of treating the incurable disease of material existence. On account of our great fortune, we have been able to take shelter at Your lotus feet. Dear Lord, we have studied the Vedas, accepted an authentic spiritual master and offered respect to *brāhmaṇas*, advanced devotees and aged personalities who are spiritually advanced. We have offered our respects to them, and we have not been envious of anyone — brother, friend or other. We have also undergone severe austerities within the water and have refrained from eating for a very long time. We now offer all the spiritual credit accrued by this simply offered for Your satisfaction. We pray only for this benediction — nothing more. Dear Lord, even great *yogīs* and mystics who are very advanced by virtue of austerities and knowledge and who have completely situated themselves in pure existence, as well as great personalities like Manu, Lord Brahma and Lord Shiva, cannot fully understand Your glories and potencies. Nonetheless they have offered prayers according to their capacities. In the same way, we, although much lower than them, also offer prayers according to our capability. Dear Lord, You have no enemies or friends and are thus equal to

nityam bhāgavata-sevayā

everyone. Your transcendental form is always beyond the material creation and You cannot be contaminated by sinful activities. You are the Supreme Personality of Godhead because You remain everywhere within the material and spiritual realms, and thus You are known as Vāsudeva. We offer You respectful obeisance.

UNHAPPINESS OF PRACETAS

My dear Vidura, the Supreme Personality of Godhead, the protector of surrendered souls, being thus addressed and worshiped by the Pracetas, replied, “Let your prayers be fulfilled.” After saying this, the Supreme Personality of Godhead, whose prowess is never defeated, returned to His abode. The Pracetas were unhappy to be separated from Him because they had not seen Him to their full satisfaction. Thereafter they came out from the water of the sea and stood on the land. They then saw that all the trees had grown very tall, as if to obstruct the path to the heavenly planets. These trees covered the entire surface of the world. Seeing this, the Pracetas became very angry. At the time of devastation, in anger Lord Shiva exhales fire and hot air from his mouth. To rid the earth of the excess proliferation of trees, the Pracetas also exhaled fire and air from their mouths. Seeing all the trees on the surface of the earth being burned to ashes, Lord Brahma immediately came to the sons of King Barhisman and pacified them with sound advice. The remaining trees, were very fearful of the Pracetas, and immediately presented their daughter Marisa on the advice of Lord Brahma. Following the order of Lord Brahma, the Pracetas accepted her as their wife. From her womb, the son of Lord Brahma named Daksa took birth. Daksa had to take birth from the womb of Marisa due to his disobeying and disrespecting Lord Mahadeva [Shiva]. Consequently he had to give up his body twice. His previous body had been destroyed, but he, the same Daksa, inspired by the supreme will, created all the desired living entities in the Caksusa manvantara. After being born, Daksa, by his superlative bodily luster, dimmed all others' bodily opulence. Because he was very expert in performing fruitive activity, he was called by the name Daksa, meaning “the very expert.” Lord Brahma therefore engaged Daksa in the work of generating living entities and maintaining them. In due course of time, Daksa also engaged other Prajapatis [progenitors] in the process of generation and maintenance.

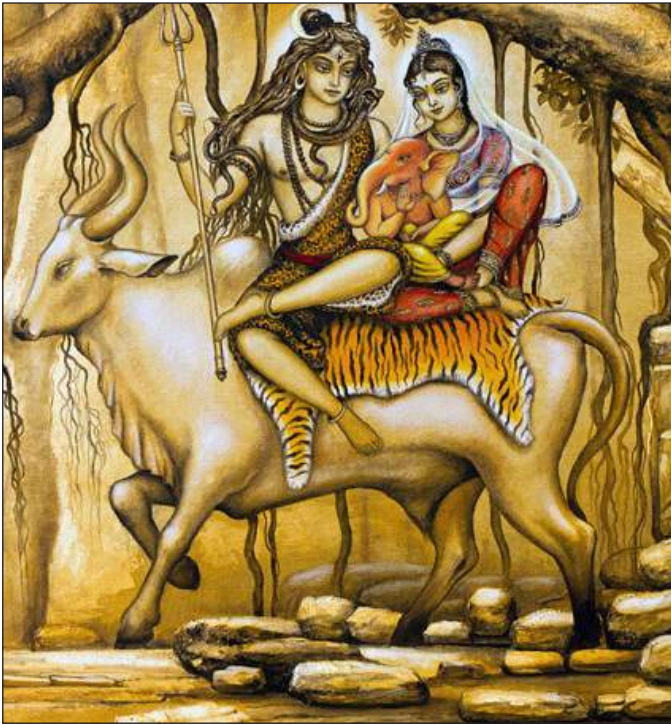
— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » SB 4.30: The Activities of the Pracetas » Verses: 1-51.

DOES LORD SHIVA DECEIVE HIS DEVOTEES ?

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

It has been said: *harim vinā na mṛtim taranti*. Without taking shelter of the lotus feet of the Personality of Godhead, one cannot attain relief from the clutches of maya, symptomised by the repetition of birth, old age, disease and death. The Pracetas attained the shelter of the Supreme Personality of Godhead by the grace of Lord



Shiva. Lord Shiva is the greatest devotee of Lord Vishnu, the Supreme Personality of Godhead. *Vaiṣṇavānām yathā sambhuḥ*: the most exalted Vaishnava is Lord Shiva. Those who are actually devotees of Lord Shiva follow Lord Shiva's advice and take shelter at the lotus feet of Lord Vishnu. The so-called devotees of Lord Shiva, who are simply after material prosperity, are in a way deceived by Lord Shiva. He does not actually deceive them, because Lord Shiva has no business deceiving people, but because his so-called devotees want to be deceived, Lord Shiva, who is very easily pleased, allots them all kinds of material benedictions. These benedictions might ironically result in the destruction of the so-called devotees.

For instance, Ravana took many material benedictions from Lord Shiva, but the result was that he was ultimately destroyed along with his family, kingdom and everything else. This was because he misused Lord Shiva's benediction. Because of his material power, he became so proud that he dared kidnap the wife of Lord Ramacandra. In this way he was ruined. To get material benedictions from Lord Shiva is not difficult, but actually these are not real benedictions. The Pracetas received a benediction from Lord Shiva, and as a result they attained the shelter of the lotus feet of Lord Vishnu. This is real benediction. The gopis also worshiped Lord Shiva in Vrindavana, and the lord is still staying there as Gopishvara. The gopis, however, prayed that Lord Shiva bless them by giving them Lord Krishna as their husband. There is no harm in worshiping the demigods, provided that one's aim is to return home, back to Godhead. However generally people go to the demigods for material benefit, as indicated in *Bhagavad-gītā* (7.20):

*kāmaistaistairhṛta-jṣānāḥ
prapadyante 'nya-devatāḥ
taṁtāmniyamamāsthāya
prakṛtyāniyatāḥsvayā*

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

One enamored by material benefits is called *hṛta jñāna* ("one who has lost his intelligence"). In this connection it is to be noted that sometimes in revealed scriptures Lord Shiva is described as being non-different from the Supreme Personality of Godhead Lord Vishnu. The point is that Lord Shiva and Lord Vishnu are so intimately connected that there is no difference in opinion. The actual fact is, *ekale īśvara kṛṣṇa, āra saba bhṛtya*: "The only supreme master is Krishna, and all others are His devotees or servants." (Cc. Ādi 5.142) This is the truth, and there is no difference of opinion between Lord Shiva and Lord Vishnu in this connection. Nowhere in revealed scripture does Lord Shiva claim to be equal to Lord Vishnu. This is simply the creation of the so-called devotees of Lord Shiva, who claim that Lord Shiva and Lord Vishnu are one. This is strictly forbidden in the *Vaiṣṇava-tantra*: *yastu Narayanam devam* [Cc. Madhya 18.116]. Lord Vishnu, Lord Shiva and Lord Brahma are intimately connected as master and servants. *Śiva-virīñci-nutam* [SB 11.5.33]. Vishnu is honored and offered obeisance by Lord Shiva and Lord Brahma. To consider that they are all equal is a great offense. They are all equal in the sense that Lord Vishnu is the Supreme Personality of Godhead and all others are His eternal servants.

— *Śrīmad-Bhāgavatam* (BhāgavataPurāṇa) » Canto 4: The Creation of the Fourth Order » SB 4.30: The Activities of the Pracetas » Verses:38.

THE FUNCTION OF THE DEMIGODS

Srila Haridas Thakura

"Lord Vishnu is the supreme principle, and is not subject to the duality of the material world. He has a form full of consciousness and knowledge and, although He is the absolute controller of the material world He eternally exists beyond the modes of material nature. Sri Krishna in Goloka is the original and supreme Vishnu form, by dint of His being ornamented with sixty-four transcendental qualities which enhance His blissful activities. The *puruṣa-avatāras* and other plenary avatāras all possess only sixty qualities by which They carry out their respective functions.

"Krishna expands as two types of conscious particles. The first is the ordinary jiva, who has fifty qualities to a limited degree. The second type is the demigods, who have the same fifty qualities but to a greater degree. In addition, Shiva possesses five more qualities. Vishnu has all these qualities plus five more which are not found in other living entities. In this way we can see that Vishnu or Narayana, with sixty qualities, is the Lord, and Shiva and the demigods are His servants. Greater than the ordinary jīvas are the demigods and Shiva, and greater than Shiva is Vishnu, who is the Lord of the jivas and the Lord of the demigods. Therefore, whoever considers Vishnu on the same level as the demigods is very ignorant.



Some people claim that the Brahman without qualities takes on qualities when it expands as Brahma, Vishnu and Shiva. However, the conclusion of scripture is that Narayana is supreme, and is the cause of Brahma and Shiva. Whoever rejects Vishnu as the supreme controller and takes to worship of demigods, falls into the world of illusion.

"Other people claim that since Vishnu pervades the entire universe and is present in the demigods as well, one can worship Vishnu by worshiping all the demigods. But this is not the ruling in the scriptures. Rather, this type of activity is forbidden. By worshiping Vishnu all other worship is perfected. Just as by giving water to the root of a tree the branches become satisfied; by worshiping Vishnu exclusively, all worship is perfectly performed. This is the Vedic conclusion, but unfortunately, fools reject this precept. Under the influence of mayavadi philosophy, the living entities of Kali-yuga put Vishnu on the same level as the demigods. In truth, however, worship of the demigods gives only limited results, whereas worship of Vishnu yields all results. If the materialists can understand this truth, they would take to Vishnu worship and have all their desires fulfilled.

"How should a householder in the *varṇāśrama* system act? Generally he should give up worrying about inferior obligations and simply worship Krishna. In other words, in all the *saṁskāras* from insemination to funeral rites, Krishna should be worshiped, using appropriate mantras from the Vedas. One should worship the Vaishnavas and Vishnu directly and worship the forefathers by giving them the *prasāda* of Lord Vishnu. To directly worship the demigods as the mayavadis do will only shorten one's life. To think that the demigods are independent of Vishnu is an offense. Since the demigods owe their existence to Lord Vishnu, in them one cannot find full perfection. Even the controlling powers of Brahma, Ganesha and Surya all come from Lord Vishnu or Krishna. They do not have independent power. Therefore the *grhastha* Vaishnava should recognize one supreme Lord Vishnu, and regard the demigods as His dependent energies. Thus the *grhastha*, though following the rules and customs prescribed in his caste, will give up all those rules which include demigod worship, aimed at sense gratification, and hold firmly to the path of bhakti, worshiping Him alone in all cases where worship is prescribed.

"In this way the *grhastha*, with his mind fixed on devotion to Krishna, performs the *saṁskāras* of his caste, satisfies the ancestors by Vishnu *prasāda* offerings, and offers oblations to the demigods by recognizing them as the devotees of Krishna. He then accepts that *prasāda* himself. He knows that by worshiping Krishna and the Vaishnava all duties are met and all benefits attained. Thus he always chants the holy name, being careful to avoid offenses such as the second *aparādha*.

"The question may arise as to why one should follow the *varṇāśrama* system. The answer is that everyone who has taken a human birth must follow this system. By this scientific arrangement of society, the general mass of people can actualise their full capacity according to their individual

nature and gradually attain devotion to Krishna. Those outside the *varṇāśrama* system should be made to give up all bad habits and begin practicing as *śūdras*. This must be the path for civilized society to carry on life.

"The worship of Krishna is an essential part of the *varṇāśrama* system. If the four *varṇas* carry out life according to the rules of their particular caste but do not worship Krishna, then they simply go to hell. Particularly the *grhastha* must follow the rules of his *varṇa* in performing his worldly activities of raising a family and relating with the rest of society. At the same time, according to his means, he must worship Krishna. And he must respect and follow these rules as long as he has not come to the platform where the rules hamper his progress in worshiping Krishna. This is the platform technically known as *bhāva*. In that state the jiva develops *sādhana bhakti*, in which the inspiration to perform devotional activities comes directly from the taste experienced by the pure jiva. This goal will eventually be achieved by the *grhastha* Vaishnava who accepts Vishnu as supreme.

There is one other offense derived from not accepting Vishnu as the supreme, one without a second, or *advaya-tattva*. Being the *advaya-tattva*, Vishnu, by His inconceivable energies, inherently possesses name, form and qualities which cannot be considered separate from Him. To consider the name, etc. as different from the Lord is to consider the Lord and the name in a material way. This concept of duality is offensive. At the stage of *nāmābhāsa* one may hold this conception unconsciously from lack of knowledge or faith, but it is impossible to hold this conception at the stage of *prema*. This *anartha* can be removed by the mercy of the bona fide guru who will guide the practitioner in *sādhana bhakti* so that the *śuddha-nāma*, the pure name, is revealed.

By material speculation one can bring about this concept of duality in the Lord, and it can become a serious offense which is difficult to remove. Thus, in the case of the mayavadis, holding to this concept is an *aparādha*. The mayavadis claim that the impersonal Brahman is the supreme truth, without variety, character or energies, without form or beauty, without change or activity, simply pure existence. For them, the name and form of Vishnu are creations of maya, the material energy of illusion. They say that when a person can overcome illusion, then Vishnu simply merges into the impersonal Brahman, losing individual identity. This is all simply bad logic, based on atheism. To claim that the Supreme Truth is without inconceivable transcendental energies, or is unable to possess character, is sheer madness. There may be some confusion of what to call the Supreme Truth—Brahman or Vishnu—but in either case, the highest realization must be God with energies and personality. That is the Vedic conclusion.

Actually Vishnu has both features in Himself: *nirviśeṣa* and *saviśeṣa*, without variety and with variety. This is possible by the inconceivable power of God, the Supremely Powerful. All opposites are assimilated without difficulty. By this inconceivable power the Supreme One can exist with variety, beauty and *līlā*.



“Of course, the jiva, being naturally of small intelligence as a mere particle of God, cannot fully understand the nature of the Lord's inconceivable power. In the attempt to establish a concept of the Supreme Truth by his own intelligence, the jiva takes shelter of material logic and accepts the secondary feature of the Lord, or impersonal Brahman, which is a state of unity and peace, as supreme. By rejecting the lotus feet of Vishnu, who is worshiped by the higher beings or demigods, and by then being bound up in a state of Brahman, he cannot distinguish what is good or bad for his own welfare.

"But a person who can understand that the Absolute Truth can exist with form and variety in a pure transcendental state, can properly see that Vishnu, His name and qualities are all one and inseparable from Him. This concept of Krishna with personality is actual knowledge. With this understanding one can take to chanting the holy name, knowing that it is Krishna Himself.

Thus one must avoid the offense of material thinking and considering that Vishnu and His name, form, etc. are different, and of thinking that other living entities, such as the demigods, have an existence separate from Vishnu.

To summarize, whoever is solely devoted to Krishna simply worships Krishna and gives up all other worship. He does not criticize the demigods or the scriptures which support the worship of the demigods, but respects the demigods as the servants of Krishna. Some scriptures may establish demigods as supreme to establish belief in different categories of human beings, in order to raise them through regulation to the point of coming to faith in Krishna and *bhakti*. The true Vaishnava will see the function of the demigods and their respective scriptures in proper perspective. Criticism of Krishna's servants, the demigods, is also offensive.

Since it is obligatory for the householder to worship the demigods according to his caste, he will worship the demigods and forefathers by offering them the remnants from the Lord, Krishna. Similarly, when the devotee sees the *mūrti* of a demigod, he will pay respects to the demigod, seeing the demigod as a Vaishnava. However the devotee will not accept the prasāda remnants of an offering that a mayavadi has made to Vishnu. Because the mayavadi's chanting and worship are both offensive, the Lord never accepts his offering. Also to accept offerings made directly to the demigods is an offense to Vishnu and obstructs the path of pure devotional service. But by worshipping Krishna, the real devotee will give the demigods the Lord's *prasāda* out of respect. Such worship, and receiving such *prasāda*, is not offensive. In this way, the devotee avoids the second offense in chanting the name, and by continuing this process correctly, he achieves love of God.

If by accident, one should happen to turn from accepting Vishnu as supreme, one should be repentant and take shelter of Vishnu. He should be careful not to commit the offense again. By remembering Krishna, by remembering His name and chanting His name, the offense will disappear. According to the Vedic literature, there is no *prāyaścitta*

(reformatory process or atonement) more effective than this. This is because the Lord is an ocean of mercy and an ocean of forgiveness. Similarly, the devotee also forgives past faults."

One should avoid association with those who worship demigods as supreme and rather worship the Vaishnavas, who take Krishna as the supreme.

—*Hari-nāma-cintāmaṇi* » *Worshipping the Demigods as Independent of Kṛṣṇa*
» Translation by Bhanu Swami.

WHEN BHRGUMUNI TESTED BRAHMA, SHIVA AND VISHNU *Srila Vrindvana Das Thakura*

Long, long ago, many great sages assembled on the bank of the river Sarasvatī to perform sacrifices and hear from the *Purāṇas*. Those sages were all learned in the *śāstra* and accustomed to perform austerities. In this particular meeting they began to discuss the Absolute Truth and the following question was raised: Amongst the three predominating deities of this material world; namely, Lord Brahma, Lord Vishnu and Lord Shiva, who is the Supreme?

Someone said that Brahma is the greatest, someone said that Shiva is the greatest, and someone said that Vishnu is the greatest of all. Even in the *Purāṇas* different statements are given; somewhere it is said Shiva is the greatest and somewhere it is said Narayana is.

Then all the sages requested Bhrgu to test all three predominating deities and report to the assembly as to who is the greatest. They told him, "You are the mind-born son of Lord Brahma. You are senior to us in every respect, and you are the best of the knowers of the Truth. Thus it is fitting that You go and determine who is the greatest, then return and destroy our doubts; whatever you say we will accept.

Hearing this, the great sage Bhrgumuni first of all went to his father's residence in Brahmāloka. Bhrgumuni went to the assembly of his father, Lord Brahma, and he stood before him with a proud attitude. Seeing his son, Brahma became satisfied and inquired about Bhrgu's welfare. Because Bhrgu wanted to test whether Brahma had the quality of goodness, Bhrgu purposely did not offer his respects to his father, either by listening attentively, offering obeisance, or by offering prayers. He neglected whatever behavior is expected of a son or a disciple before his father or spiritual master.

Seeing the disrespectful behavior of his son, Lord Brahma became very angry and he appeared like an incarnation of Agni. When Bhrgu saw the angry mood of his father, he ran away fearing he would be cursed and turned to ashes.

Everyone present held the feet of Lord Brahma and pacified him saying, "Please don't be so cruel to your son." Then due to affection for his son, Lord Brahma controlled his anger just as fire is extinguished with water.

After testing Lord Brahma, Bhrgumuni went directly to Kailasa, where Lord Shiva resides. Seeing Bhrgumuni, Lord Shiva and Parvatī happily got up with due respect.

As the elder brother of Bhrgu, three-eyed Lord Shiva personally rose to embrace Bhrgu. But when Lord Shiva approached, Bhrgumuni refused to embrace him. "My dear Mahesha," he said, "Please do not touch me. You associate with all kinds of *pāṣaṇḍīs* and you always keep *Bhūtas*, *Pretas*, *Piśācas*, and other untouchables around you. Your behavior is full of contradictions. What scripture says that you can wear bones and ashes? If you touch me, I will have to bathe, therefore please keep your distance from me, O king of the *Bhūtas*."

Bhrgumuni spoke like this in order to test Lord Shiva, otherwise he never criticizes Shiva. When Shiva heard Bhrgu's insult, three-eyed Lord Shiva became angry and at once picked up his trident. Lord Shiva gave up all compassion or concession that an man gives to his younger brother, and assumed a devastating form. As Shiva took up his trident to kill Bhrgumuni, Parvati came and caught hold of Lord Shiva's hand. Clutching the feet of her husband, Goddess Parvati pleaded, "O Lord should you become so angry at your younger brother?"

Hearing Parvati's words, Lord Shiva felt embarrassed and checked his anger. Bhrgumuni then went to Vaikuntha, the abode of Lord Narayana. The Lord was lying on a jeweled bed, and the goddess of fortune Laksmi, was massaging His lotus feet. At that time Bhrgu came forward and kicked the Lord's chest with his foot.

Seeing Bhrgumuni, the Lord immediately arose from His resting place and offered respectful obeisance to the *brāhmaṇa*. Then the Lord, along with Laksmi, washed Bhrgumuni's feet, and offered him an excellent sitting place. With His own hand the Lord then smeared sandalwood pulp on Bhrgu's body.

The Lord begged forgiveness from Bhrgu as if He Himself were an offender, "I am very sorry that when you first entered I could not receive you properly. It was a great offense on My part, and I beg you to pardon Me. This water which was used to wash your feet is so pure it can sanctify the places of pilgrimage. All the Brahmanḍas situated within Me as well as the universal heads—all of us have been purified by this water which has washed your feet. Therefore let your character remain ever-glorious. The mark of your footprint, as well as the dust from your foot, I will eagerly keep on My chest. I have given you a place on My chest along with Laksmi. This will be called the mark of *Śrīvatsa* by all the Vedas."

Hearing the Lord's words and seeing His humble behavior, Bhrgumuni concluded that Lord Vishnu is certainly beyond the influence of lust, anger, greed, and illusion. Bhrgumuni was struck with wonder and he lowered his head in shame.

Whatever Bhrgumuni did was not done on his account, rather this was all arranged by providence. Bhrgumuni then regained his external consciousness and, after seeing the exhibition of the Lord's love and devotion, he was filled with devotional love and began to dance joyfully. The son of Brahma was absorbed in devotional sentiments and he exhibited the *sattvika-vikāras*, namely smiling, shivering, perspiring, loss of consciousness, hairs standing on end, and shouting loudly.

"Krishna is the Lord of all!" Declaring this truth, the

nityaṁ bhāgavata-sevayā

son of Brahma danced. After observing the humble and peaceful behavior of the Lord, Bhrgumuni concluded that such love and devotion is not possible in anyone else. Bhrgumuni's eyes became filled with tears of ecstasy. He became stunned with devotional ecstasy and was unable to speak. He thus fully surrendered to the Lord and then returned to the assembly of great sages.

Seeing Bhrgumuni, everyone became joyful and inquired, "What behavior have you seen? Whatever you say is conclusive for us." Then Bhrgumuni described his experience.

He explained in detail the different characteristics of Brahma, Vishnu, and Shiva, and then he spoke the following words in conclusion. "Narayana, the Lord of Vaikuntha is the greatest of all. This is the truth, the truth, the truth. Krishna is the controller and father of all, even Lord Brahma and Lord Shiva work under His direction. Lord Narayana is the doer, creator, and protector. Therefore one should worship His lotus feet without doubt. Know for certain that religiosity, knowledge, pious activities, opulences, and renunciation, as well as one's exalted position and influence all emanate from Krishna. Therefore sing the glories of Krishna and worship Him." Lord Caitanya is that same Lord Krishna, and He has appeared to enjoy the pastimes of *saṅkīrtana*.

After hearing Bhrgumuni's statement with great attention, the sages became free from doubt and concluded Vishnu is the greatest. The sages then offered due respect to Bhrgumuni saying, "You have cleared our doubts and made our minds peaceful."

— *Śrī Caitanya-bhāgavata* » *Antya-khaṇḍa* » Chapter Nine: The Glories of Advaita » With English Translation of the Gauḍīya-bhāṣya Commentary and Chapter Summaries of Śrī Śrīmad Bhaktisiddhānta Sarasvatī Thākura, Translated by Bhumiapati Dāsa.



!! Sri Sri Nitai Gaurchandra Jayati !!

NBS Projects

E-Magazines, E-books, Education
is a branch of

International Society for Krishna Consciousness

Founder-Acārya: His Divine Grace
A.C. Bhaktivedānta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevi Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance and Radhadyuti Das, Sudevi dasi for proof reading.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda

©Bhaktivedānta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.

Subscribe us at: www.nbsmag.com



Śrī Kāmadā Ekādaśī

Issue no:59

7th April 2017

The Worship Of Spiritual Master

Features

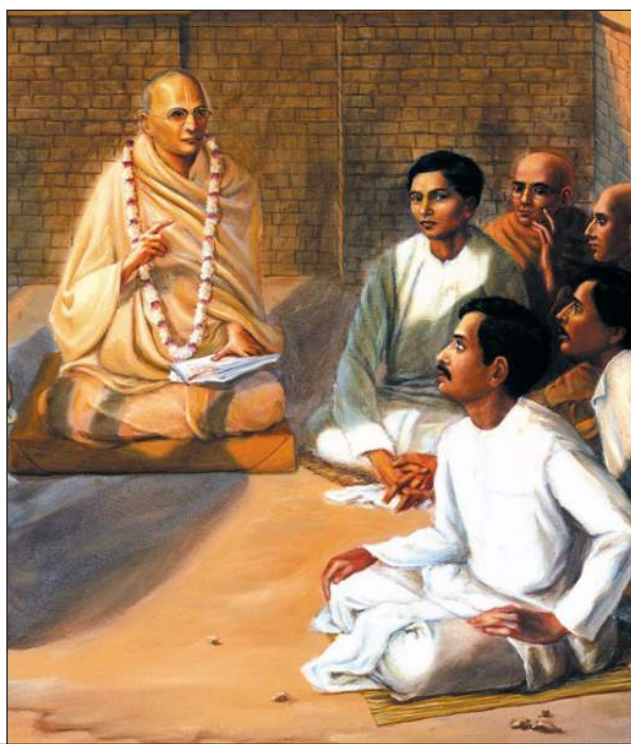
NARADA INSTRUCTS THE PRACETAS
Conversation between Maitreya Ṛṣi and Vidura

**INSTRUCTIONS FROM A
BONAFIDE SPIRITUAL MASTER**
Srila Bhaktisiddhanta Sarasvati Thakura

SRI GURU MAHIMĀ
Srila Vishvanatha Chakravarti Thakura

IN THE ABSENCE OF SPIRITUAL MASTER
*His Divine Grace
A.C.Bhaktivedanta Swami Prabhupada*

**SHOULD A PERSON ONLY ACCEPT
A SPIRITUAL MASTER
BORN IN A BRĀHMAṆA FAMILY ?**
Srila Bhaktivinoda Thakura





NARADA INSTRUCTS THE PRACETAS

Conversation between Maitreya Ṛṣi and Vidura

The great saint Maitreya said: After that, the Pracetas lived at home for thousands of years and developed perfect knowledge in spiritual consciousness. At last they remembered the blessings of the Supreme Personality of Godhead and left home, putting their wife in the charge of a perfect son. The Pracetas went to the seashore in the west where the great liberated sage Jajali was residing. After perfecting the spiritual knowledge by which one becomes equal minded toward all living entities, the Pracetas became perfect in Krishna consciousness. After practicing the *yogāsana* for mystic yoga, the Pracetas managed to control their life air, mind, words and external vision. Thus by the *prāṇāyāma* process they were completely relieved of material attachment. By remaining perpendicular, they could concentrate their minds on the uppermost *Brahman*. While they were practicing this *prāṇāyāma*, the great sage Narada, who is worshiped both by demons and by demigods, came to see them. As soon as the Pracetas saw that the great sage Narada had appeared, they immediately got up even from their *āsanas*. As required, they immediately offered obeisance and worshiped him. When they saw that Narada Muni was properly seated, they began to ask him questions.

All the Pracetas began to address the great sage Narada: O great sage, O *brāhmaṇa*, we hope you met with no disturbances while coming here. It is due to our great fortune that we are now able to see you. By the traveling of the sun, people are relieved from the fear of the darkness of night a fear brought about by thieves and rogues. Similarly, your traveling is like that of the sun, for you also drive away all kinds of fear. O master, may we inform you that because of our being overly attached to

nityaṁ bhāgavata-sevayā

family affairs, we had almost forgotten the instructions we received from Lord Shiva and Lord Vishnu. Dear master, kindly enlighten us in transcendental knowledge, which may act as a torchlight by which we may cross the dark nescience of material existence.

The great sage Maitreya continued: My dear Vidura, being thus petitioned by the Pracetas, the supreme devotee Narada, who is always absorbed in thoughts of the Supreme Personality of Godhead, began to reply.

The great sage Narada said: When a living entity is born solely to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his life span, his mind and his words are all factually perfect. A civilized human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master; this birth is called *sāvitra*. The third birth, called *yājñika*, takes place when one is given the opportunity to worship Lord Vishnu. Despite the opportunities for attaining such births, even if one gets the life span of a demigod, if he does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Supreme Lord. Without devotional service, what is the meaning of severe austerities, the process of hearing, the power of speech, the power of mental speculation, elevated intelligence, strength, and the power of the senses? Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of *sannyāsa*, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless. Factually the Supreme Personality of Godhead is the original source of all self-realization. Consequently, the goal of all auspicious activities *karma*, *jñāna*, *yoga* and *bhakti* is the Supreme Personality of Godhead. As pouring water on the root of a tree energizes the trunk, branches, twigs and every other part of the tree, and as supplying food to the stomach enlivens all the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality. During the rainy season, water is generated from the sun, and in due course of time - during the summer season-- the very same water is again absorbed by the sun. Similarly, all living entities, moving and inert, are generated from the earth, and again, after some time, they all return to the earth (as dust). Everything emanates from the Supreme Personality of Godhead, and in due course of time everything enters into Him again. Just as the sunshine is non-different from the sun, the cosmic manifestation is also non-different from the Supreme Personality of Godhead. The Supreme Personality is therefore all-pervasive within this material

creation. When the senses are active, they appear as part and parcel of the body, but when the body is asleep, when their activities are unmanifest, they appear separate. Similarly, the whole cosmic creation appears different and yet is non-different from the Supreme Person. My dear Kings, in the sky sometimes there are clouds, sometimes there is darkness, and sometimes there is illumination. They all appearance consecutively. Similarly, in the creation of the Supreme Absolute, His energies, the modes of passion, darkness and goodness appear consecutively. Sometimes they appear, and sometimes they disappear. Because the Supreme Lord is the cause of all causes, He is the Supersoul of all individual living entities, and He exists as both the remote and immediate cause. Since He is aloof from the material emanations, He is free from their interactions and is always the controller of material nature. You should therefore engage in His devotional service, thinking yourself qualitatively one with Him.

By showing mercy to all living entities, by restricting the senses from sense enjoyment and remaining satisfied in whatever condition one finds oneself, one can very quickly satisfy the Supreme Personality of Godhead, Janardana. Being completely cleansed of all material desires, the devotees are freed from all mental contamination. Thus they can think of the Lord constantly and address Him very feelingly. The Supreme Personality of Godhead, feeling Himself to be controlled by His devotees, does not leave them for a second, just as the sky overhead never becomes invisible. The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in accepting His devotional service as their sole possession. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts it. Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess of fortune, nor for the kings and demigods who seek the favors of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead?

The great sage Maitreya continued: My dear King Vidura, Sri Narada Muni, the son of Lord Brahma, thus described all these relationships with the Supreme Personality of Godhead. And then returned to Brahmaloka. Hearing from Narada's lips the glories of the Lord, which vanquish all the ill fortune of the world, the Pracetas also became attached to the Supreme Personality of Godhead. Meditating on His lotus feet, they advanced to the ultimate destination. My dear Vidura, I have told you everything you wanted to know about the conversation between Narada and the Pracetas, the conversation describing the glories of the Lord. I have related this as far as possible.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » SB 4.31. Narada Instructs the Pracetas » Verses: 1-25.



INSTRUCTIONS FROM A BONAFIDE SPIRITUAL MASTER

Srila Bhaktisiddhanta Sarasvati Thakura

What is the difference between my spiritual master and me?

I am more insignificant than the most insignificant, and the spiritual master, who is always engaged in serving the Almighty is greater than the greatest.

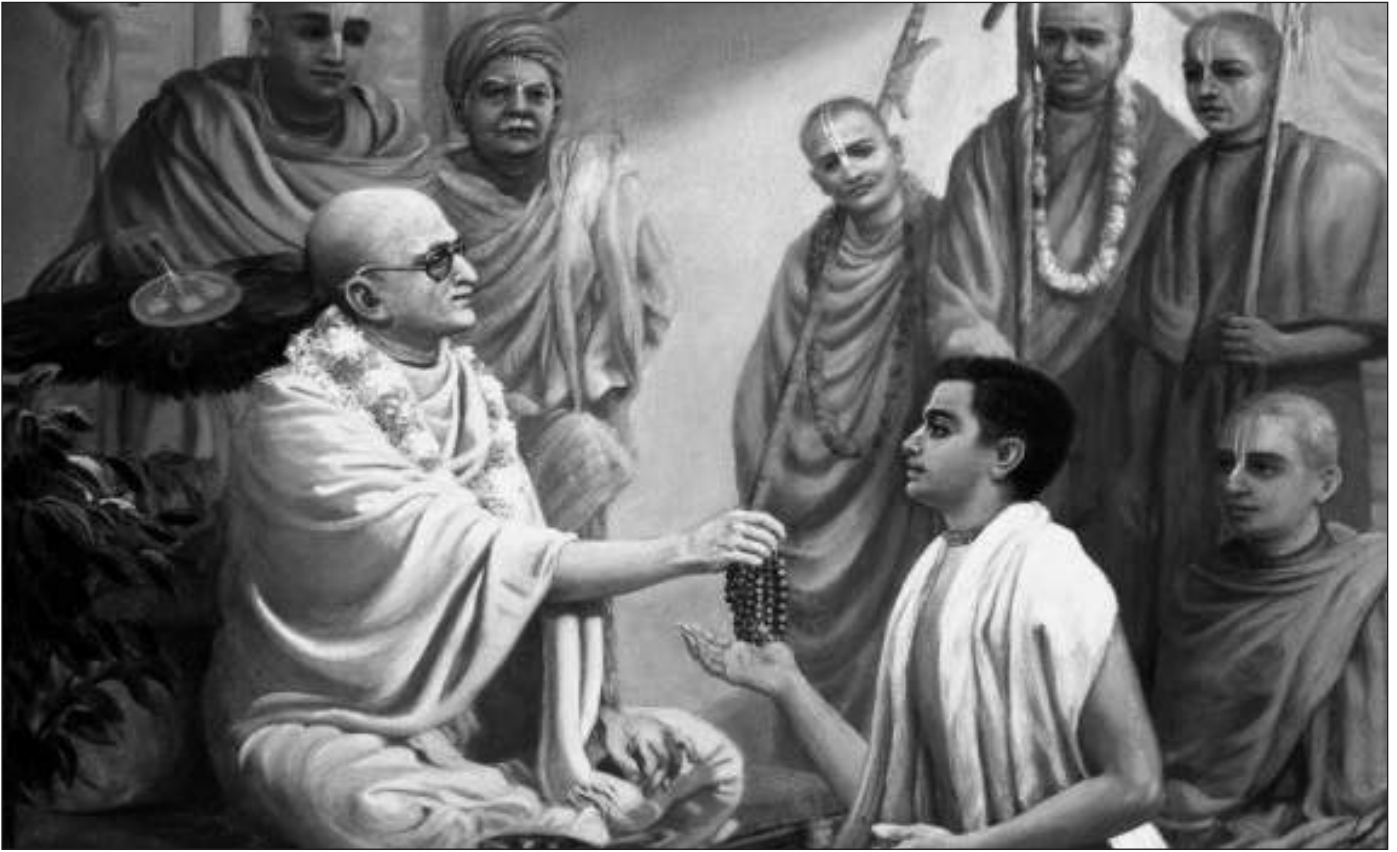
What does it mean to approach a spiritual master and inquire from him?

tad viddhi praṇipātena paripraśnena sevayā (Bhagavad-gītā. 4.34) The word *praṇipāt* means to surrender and to listen with full attention. Without *praṇipāt* the hearing process is incomplete. Without *praṇipāt* there is no way to understand the transcendental Absolute Truth and topics about the spiritual master, Vaishnavas, and the *śāstras*.

The word *paripraśna* means “honest inquiry,” or to humbly inquire from the spiritual master. We should be prepared to fully accept the reply to our inquiry. Inquiring with a doubtful mind is not honest inquiry. To make a show of inquiring while under the control of false ego is also not honest inquiry. Unless we are fully surrendered, we cannot make honest inquiry. And unless a subject matter is clarified through honest inquiry we cannot begin our service.

How should I treat my spiritual master?

Serve your spiritual master with the same love and devotion as you show Krishna. Consider the spiritual master to be as good as the Supreme Lord. Do not think



him inferior to Him in any way. It is a disciple's duty to treat, worship, and serve the spiritual master as if he were God. If a disciple does not do so, he will fall from his position as a disciple. Only those who consider the spiritual master non-different from the Supreme Lord can understand the confidential purport of the scriptures, chant Hari's holy name, and preach *hari-kathā*. To teach about His own service, Lord Krishna appears in the form of the spiritual master. If we are fortunate enough, we can understand this flawless scriptural verdict. Otherwise, we will remain doubtful and continue to drown in the ocean of material existence.

The spiritual master is neither the predominating absolute nor the original predominated absolute. He is a manifestation of the original predominated absolute. Lord Krishna is the worshipable God and the spiritual master is the worshiper God. Lord Krishna is the predominating absolute and the spiritual master is the predominated absolute. Because the spiritual master, the worshiper God, is the personification of service to Krishna Himself, he is most dear to Krishna. This is the special characteristic of the spiritual master. Sri Krishna is the energetic and the spiritual master is His complete energy. The spiritual master is not an ordinary human being. He is the master of the living beings. The spiritual master is the supreme consciousness and a manifestation of the Lord's spiritual energy. But the living entities as minute spiritual sparks belong to the Lord's marginal energy and are part and parcel of the Lord.

With how much determination should we serve the

spiritual master's lotus feet?

A real disciple accepts his spiritual master as servitor God and most dear to Krishna. He never considers his spiritual master inferior to the Lord in any way. Thus a sincere disciple serves and worships his spiritual master as if he were God. Those who do not follow this principle fall from their position as disciples. Until we see the spiritual master as a manifestation of and non-different from the Supreme Lord, we will not be able to chant the Lord's name purely. A genuine disciple must possess firm determination and faith in his spiritual master, thinking, "I will serve my spiritual master and Lord Gaurāṅga with utmost simplicity. I will follow my spiritual master's instructions, which have come down from the Supreme Lord. I will never disobey my spiritual master's orders being influenced by anyone in this world. If following my spiritual master means I must become proud or be born as an animal or go to hell forever, I will still never hesitate. I will not follow anyone other than my spiritual master. I will destroy the current of mundane thought by the strength of his instructions. If my spiritual master showers even a particle of pollen from his lotus feet upon the world, then millions of people will be delivered. There is no knowledge or proper code of conduct in the fourteen worlds that is more important than a particle of dust from the lotus feet of my spiritual master."

What is the difference between the truth of the spiritual master and the truth of Śrīmatī Rādhārāṇī?

Śrīmatī Rādhārāṇī is the original predominated absolute. She, the daughter of Vṛṣabhānu, is the crest jewel of all *ācāryas* of *mādhurya-rasa* and of all lovers of Krishna.



Our spiritual master, who is an *ācārya* in the line of *mādhurya-rasa*, is Her dear companion. Thus he is an eternally perfected *Vraja-gopī*. By discussing the writings of Srila Narottama dasa Thakura, which state that *guru rūpā sakhi bāme*, “on the left the *sakhi* in the form of the spiritual master is situated,” it is clearly understood that the spiritual master in his original *sakhi* form is the manifestation of the daughter of Vrishabhanu and is non-different from Her.

What kind of instruction does a bona fide spiritual master give?

There is no scarcity of willing instructors in this world. They invariably advise us to pay special attention to our immediate needs. But this creates more bad than good because our needs go on increasing. While trying to fulfill our temporary needs we drown in an ocean of unlimited needs and difficulties. It is not beneficial for us to live in this world with either attachment or detachment. We should become free from the cheaters who, in the guise of saints, induce ordinary people to strive for religiosity, economic development, sense gratification, and liberation. They are simply trying to make ordinary people as apparently religious as they themselves. Instead, we should become intelligent enough to concentrate our mind on topics about Sri Caitanyadeva.

As an example, Brihaspati is the spiritual master of the demigods. He instructs the demigods in such a way that they can enjoy a better standard of life. Both Brihaspati's sharp intelligence and his instructions on religious principles are simply meant simply to increase his disciples' enjoying propensity. There are many good instructors in human society too— family priests, community leaders, country leaders, and relatives— whose instructions are similarly intended . There are also family spiritual masters such as Vasistha who instruct their disciples to renounce sense gratification. But a Vaishnava spiritual master instructs people only to worship Hari. He makes neither material enjoyment nor dry renunciation the goal of his instructions. Instead, he instructs others for their eternal spiritual benefit.

What are the gifts of a spiritual master to a surrendered disciple?

The spiritual master gives a true supplicant a spiritual name. Since the spiritual master is non-different from the Supreme Lord and personifies devotional service, we should never neglect him or deal with him as an ordinary person. If we disregard the spiritual master, we commit a grave offense. Similarly, there is no difference between the transcendental sound vibration and the transcendental Lord. Krishna's holy name and Krishna Himself are nondifferent. The holy name is also not a product of the material world and as such He is not an object of our vision; rather, He is the seer.

Only a bona fide spiritual master who is dear to Krishna can bestow Krishna on others. *kṛṣṇa-kathā* should be heard only from the Vaishnava spiritual master. No one but devotees can speak about the Lord. If we approach *karmīs*, *jñānīs*, *yogīs*, or worldly teachers to hear something, they

will only discuss maya. They accept neither the Lord's transcendental existence nor the fact that the Lord is eternal and full of knowledge and bliss. Such people mistakenly consider both the Lord's incarnations and the spiritual master to be mortal beings.

A spiritual master awards his surrendered disciples Krishna's holy name and the mantras in relation to Krishna. *Kṛṣṇa mantras* are topmost. There is no *mantra* as powerful as a *Kṛṣṇa-mantras*. If we learn to chant these *Kṛṣṇa-mantras* perfectly, all our mental speculation will be destroyed. As long as we consider our spiritual master an ordinary being, we will not be able to understand the holy name's glories. We will also not become spiritually successful if we consider Sri Caitanyadeva an ordinary human being. Simply by the spiritual master's mercy can we understand the glories of Sri Gaurasundara and *Vraja-dhāma*.

The spiritual master has an eternal *kuñja* on the shore of Sri Radha kunda. There he has bound Krishna by the power of his service. Simply by his mercy we can attain the shelter of Govardhana Hill. Govardhana Hill is another form of Krishna. If we are filled with mental speculation we will see Govardhana only as a stone mountain. But the place where Vrishabhanu's daughter enjoys Her pastimes is not an ordinary place made of the earth and stone of this world. It is transcendental and decorated with spiritual gems. It is by our spiritual master's mercy that we can aspire to attain the intimate service of Sri Radha-Madhava.

All our inauspiciousness is destroyed and our auspiciousness created simply by the spiritual master's mercy. It is impossible to know Krishna either by sinful endeavor or worldly morality. We can understand Him only through pure devotional service. It is only possible to learn how to practice this pure devotion by the spiritual master's mercy.

Kṛṣṇa-kathā is certainly an invaluable asset. Actually, it is our only asset as we attempt to progress on the path leading to Goloka. *Kṛṣṇa-kathā* is non-different from Krishna Himself. Any topic not related to Krishna is actually useless. Therefore, *kṛṣṇa-kathā* should be preached extensively in this world. We can hear topics about Krishna or Vaikuntha from the lotus mouth of the spiritual master who is a resident of Vraja. At present, we spend our time thinking about our body, which is a bag of bones and flesh, and have given up topics about Krishna. Therefore, we identify with material objects and do not attain self-realization.

Should we discuss the spiritual master's instructions every day?

Among all the Vaishnavas, the spiritual master is topmost. It is essential to constantly listen to the instructions of the spiritual master, who is dear to Krishna. If we do not discuss or hear our spiritual master's instructions every day but instead engage in other activities, we will simply invite distress. We should not imitate the ways of the spiritual master or the Vaishnavas. Such imitation is false association. Rather, we should follow in their footsteps. We

should associate with those devotees in whose hearts the Lord resides. Devotees and non-devotees, liberated souls and conditioned souls, perfect souls and imperfect souls—these are not one and the same. Raw rice is not fit for our eating; it becomes fit only after it is cooked. Similarly, we should associate with perfected devotees. That is both most desirable and auspicious.

— *AmṛtaVāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda* Compiled by Śrīpāda Bhakti Mayukha Bhāgavati Mahārāja Adapted and Published by Īśvaradāsa Translated from Bengali by Bhūmipatidāsa.

ŚRĪ GURU MAHIMĀ

Srila Vishvanatha Chakravarti Thakura

*śrī-guru-carāṇa-padma, kevala-bhakti-sadma
bando mui sābadhāna mate
jāhāra prasāde bhāi, e bhava tariyā jāi
Krishna-prāpti haya jāhā hate*

The lotus feet of the spiritual master are the abode of pure devotional service. I bow down to those lotus feet with great care and attention. My dear mind, it is through the grace of the spiritual master that we cross over this ocean of material existence and obtain Krishna.

PURPORT

It is impossible to achieve the mercy of the Supreme Lord or His devotional service without taking shelter of the lotus feet of the spiritual master. Therefore in order to enter the temple of devotional service, one must first take shelter of the lotus feet of the spiritual master. Hence, Srila Narottama dasa Thakura is offering his prayers to his spiritual master.

The words *śrī guru* mean a spiritual master complete with all spiritual opulence. The spiritual master is endowed with the potency to deliver his disciples from the grip of nescience and take them to the lotus feet of Sri Krishna. In other words, the spiritual master is the treasury of loving devotional service. The words *śrī-guru-carāṇa-padma* do not only mean the lotus feet of the spiritual master, but also it is used here for respect, just as in Sridhara swami *carāṇa* or Sri Goswami *carāṇa* etc.

The word *padma* (lotus) indicates that the spiritual master is the embodiment of love for Sri Krishna and full of transcendental sweetness. It is also understood that just as the honey of the lotus flower is relished by bumblebees, similarly, the sweet mercy of the spiritual master is relished by the devotees. Such a spiritual master is known as *kevala-bhakti-sadma*, the only shelter of unalloyed devotional service.

The words *kevala-bhakti* refer to pure devotional service devoid of fruitive activities, mental speculation and material desires. The word *mui* means “I am.” In line with the nature of pure devotional service, Srila Narottama dasa Thakura has used the word *mui* in order to express his humility. “I offer my obeisances unto the lotus feet of the spiritual master, (described above), with great care and attention.” One



should worship the spiritual master with great respect and reverence, and without any desire for material enjoyment. One should seek only the servitorship of the spiritual master and Sri Krishna.

*guru-mūkha-padma-vākya, citte te kariya aikya
ārnā kariha mane āśā
śrī-guru-carāṇe rati, ei se uttama-gati
je prasāde pūre sarba āśā*

Make the teachings from the lotus mouth of the spiritual master one with your heart, and do not desire anything else. Attachment to the lotus feet of the spiritual master is the topmost means of spiritual advancement. By his mercy all desires for spiritual perfection are fulfilled.

PURPORT

The spiritual master instructs one in the loving devotional service of Sri Krishna. The instructions from the mouth of the spiritual master are very powerful; they are capable of enabling one to achieve Lord Sri Krishna. The words of the spiritual master are always in accordance with the revealed scriptures. Therefore, those who are eager to attain Sri Krishna should cherish the words of the spiritual master in their hearts as their life and soul.

The word *vākya* in this text refers to the instructions on *prema-rasa-tattva*, the science of loving relationship in devotion to Krishna. The word *sakya* refers to one's ability to obtain Krishna. *Uttamagati* means the highest destination. *Uttamagati* may also refer to the best of all obtainable things, which is *prema-seva*, service in complete love.



Another reading of *citte te kariya aikya* is *hṛdi kari mahā sakya*. This means that whatever instructions the spiritual master gives to his disciples about their eternal constitutional relationship as that of a *mañjarī*, should be keenly kept within their hearts. The word *sarva āsā* indicates that one should be transcendently greedy to achieve the loving service of Sri Sri Radha-Krishna, such as massaging Their feet, or offering Them a *cāmara* in a *vṛndāvana nikuñja*, a grove decorated with jewels and pearls. With whomever the spiritual master is pleased, Sri Sri Radha and Krishna are also pleased. *yasya prasāda bhagavat prasādaḥ*. By the mercy of the spiritual master, one can attain the mercy of the Supreme Lord. Therefore, only by the mercy of the spiritual master is the loving service to Sri Sri Radha-Krishna attained.

cakhu-dāna dilā jei, janme janme prabhu sei
divya-jñāna hṛde prakāśita
prema-bhakti jāhā haite, abidyā bināśa jāte
bede gāya jāhāra carita

He who has given me the gift of transcendental vision is my lord, birth after birth. By his mercy, divine knowledge is revealed within the heart, bestowing *prema-bhakti* and destroying ignorance. The Vedic scriptures sing of his character.

PURPORT

“Sri Krishna is my Lord and I am His eternal servant.” This constitutional truth has been forgotten by the living entities from time immemorial. Taking advantage of this, the external energy of the Supreme Lord, *mayā*, has entangled the living entities in unlimited material miseries and caused them to accept the material body made of ignorance, as their self. The spiritual master alone is able to deliver such living entities from the miseries of material existence and establish them in their true constitutional position. The phrase *cakhu dāna dilā jei* indicates that the spiritual master opens our darkened eyes which are covered with nescience and awards divine vision by which we can cross the ocean of material existence and become qualified to behold the higher spiritual reality.

The words *divya-jñāna* refer to the knowledge through which one can learn how to worship Krishna. It is understood that such knowledge can be revealed in one's heart only by the mercy of *śrī guru*. The word *divya-jñāna* also means transcendental knowledge in the form of initiation into the teachings of Sri Krishna. It is stated in *Hari Bhakti Vilāsa*;

divya jñānam yato dadyāt kuryāt pāpasya saṁkṣyam
tasmād dikṣeti sā proktā deśike tattva kovidaiḥ

When one is initiated into the knowledge of Krishna and his relationship with Krishna is revived, it is to be understood that he is educated in transcendental knowledge. The word *janme janme prabhu* means that the spiritual master is able to remove the coverings of nescience of the living entities

born in this material world, and he is also able to engage the living entities in the loving service of Sri Govinda, the transcendental cowherd boy of Braja Mandala, which is beyond the realm of *mayā*. Therefore, whether one is in the practicing stage or one is in the perfected stage, the spiritual master is always one's worshipable lord.

The words *vedegāya* indicate that not only Narottama dasa Thakura glorifies the spiritual master, but the Vedas and the supplementary Vedic scriptures also glorify the spiritual master. As stated by Lord Krishna to Uddhava in *Śrīmad-Bhāgavatam* 11.17.24, *ācārya mām vijānīyāt*, “One should consider the spiritual master non-different from Me.” Also the Vedas state : *ācārya van puruṣavedaḥ*, one who associates with the *ācārya* can become familiar with all the Vedic knowledge.

śrī-guru karuṇā-sindhu, adhama janāra bandhu
lokanātha lokera jībana
hāhā prabhū kara dayā, deha mora pada-chāyā
ebe jaśa ghuṣuk tribhūvana

O spiritual master, ocean of mercy and friend of the fallen souls, you are a teacher to all and the life of everyone. O master, please be merciful unto me, and give me the shade of your lotus feet. May your glories now be proclaimed throughout the three worlds.

— *Śrī Prema Bhakti-candrikā* » Chapter One— *Śrī Guru Mahimā* » *Śrīla Narottama dāsa Ṭhākura* » *Translations and Purports of Śrīla Viśvanātha Cakravartī Ṭhākura* » *Adapted and Published by Īśvara dāsa* » *Bengali Translator: Bhūmipati dāsa.*

IN THE ABSENCE OF A SPIRITUAL MASTER

His Divine Grace A.C.Bhaktivedanta Swami Prabhupada

One should always be conscious that a person who is reluctant to accept a spiritual master and spiritual initiation is sure to be baffled in his endeavor to go back to Godhead. One who is not properly initiated may present himself as a great devotee, but in fact he is sure to encounter many stumbling blocks on his path of progress toward spiritual realization. He must continue his term of material existence without relief. Such a helpless person is compared to a ship without a rudder, for such a ship can never reach its destination. It is imperative, therefore, that one accept a spiritual master if he at all desires to gain the favor of the Lord. The service of the spiritual master is essential. If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple. If one thinks that he is above consulting anyone else, including a spiritual master, he is at once an offender at the lotus feet of the Lord. Such an offender can never go back to Godhead. It is imperative that a serious person accept a bona fide spiritual master in terms of the *śāstric* injunctions.

Sri Jiva Goswami advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.

— Śrī Caitanya-caritāmṛta » Ādi-līlā » Chaoter 1: The Spiritual Masters » Verse: 35, Purport.

SHOULD A PERSON ONLY ACCEPT A SPIRITUAL MASTER BORN IN A BRĀHMAṆA FAMILY ?

Srila Bhaktivinoda Thakura

What are the symptoms of a bona fide spiritual master? Can a person who has accepted a family preceptor later take shelter of a bona fide spiritual master?

Due to the influence of time, people's conception regarding the spiritual master has been greatly polluted. Nowadays, people take instructions either from a family preceptor or anyone else, and as a result they are bereft of the shelter of the most worshipable bona fide spiritual master. It is stated in the scriptures that a person who is inquisitive about the nature of himself nature and the Supreme Lord should approach and surrender to a spiritual master who is firmly fixed both in the service of the Supreme Brahman and in the transcendental sound vibration. (*Sajjana-toṣaṇī* 2/1)

Who is a qualified spiritual master?

One who is fully acquainted with spiritual truth and successful in spiritual life is qualified to become a spiritual master. (*Hari-nāma-cintāmaṇi*)

Should a person accept a spiritual master who is born in a high family? Why is it stated in Hari-bhakti-vilāsa that a person should accept a spiritual master who is born in a brāhmaṇa family or who is a grhastha?

Knowledge about Krishna is most essential for all living entities. A person who knows the science of Krishna, whether that person is a *brāhmaṇa*, *śūdra*, *grhastha*, or *sannyāsī*, is qualified to become a spiritual master. *Śrī Hari-bhakti-vilāsa* instructs one not to take initiation from a person of the lower caste when a qualified person from a higher caste is present. This instruction is meant for Vaishnavas who are dependent on social custom; it is for those who wish to progress on the path of spiritual life according to worldly rules and regulations. But those who wish to obtain pure devotional service to Krishna, by carefully understanding the purport of *vaidhī* and *rāgānuga-bhakti*, should accept a spiritual master who fully knows the science of Krishna, regardless of his varṇa or *āśrama*.

(*Amṛta-pravāha-bhāṣya*, *Caitanya-caritāmṛta* Madhya 8/127)

Are the principal qualifications of a spiritual master that he is a brāhmaṇa and a householder?

Caitanya-caritāmṛta states that whether one is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science



of Krishna, he is qualified to become a spiritual master. One who possesses the internal and primary quality of a *guru* (knowing the science of Krishna) is qualified to become a spiritual master, even if he does not possess one or two of the external qualities (being a *brāhmaṇa* and a householder). It is good if a spiritual master possesses both the internal and the external qualities. But those who lack the primary internal quality, even though they possess the external qualities, are not qualified as spiritual masters. (*Sajjana-toṣaṇī* 11/6)

— Writings of Śrīla Bhaktivinoda Thākura » Bhaktivinoda Vānī Vaibhāva » Published by Īśvara dāsa.

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS Projects

E-Magazines, E-books, Education
is a branch of

International Society for Krishna Consciousness

Founder-Acārya: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

**For subscriptions please visit
our website: www.nbsmag.com**

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevi Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance and Radhadyuti Das, Sudevi dasi for proof reading.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
©Bhaktivedanta Book Trust International.
©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.



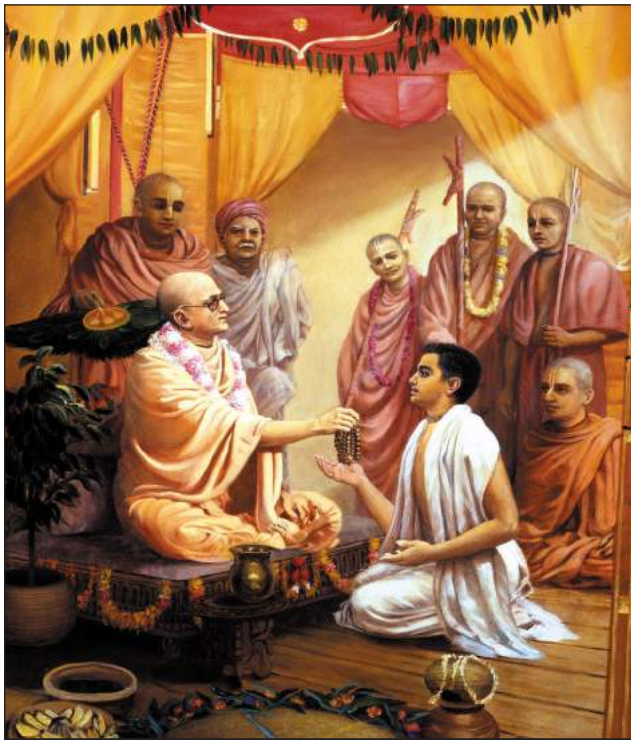
Śrī Varuthinī Ekādaśī

Issue no:60

23rd April 2017

After Finding A Qualified Guru

Features



VIDURA LEAVES FOR HASTINAPURA

Sri Sukadeva Goswami

THE ACTIVITIES OF MAHARAJA PRIYAVRATA

Conversation between

Sukadeva Goswami and Maharaja Pariksit

THE METHOD OF BONA FIDE INITIATION

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

AFTER FINDING A QUALIFIED GURU

Srila Bhaktivinoda Thakura

CAN ONE BE ATTACHED TO SENSE GRATIFICATION EVEN AFTER TAKING INITIATION?

Srila Bhaktisiddhanta Saraswati Thakura



VIDURA LEAVES FOR HASTINAPURA
Sri Sukadeva Goswami

After hearing the transcendental messages of the Supreme Personality of Godhead and His devotees from the great sage Maitreya, Vidura was overwhelmed with ecstasy. With tears in his eyes, he immediately fell at the lotus feet of his spiritual master to show his respect and gratitude. He then fixed the Supreme Personality of Godhead within the core of his heart.

Sri Vidura said: O great mystic, O greatest of all devotees, by your causeless mercy I have been shown the path of liberation from this world of darkness. By following this path, a person will become liberated from the material world and return home, back to Godhead.

Vidura thus offered obeisance unto the great sage Maitreya and, taking his permission, started for the city of Hastinapura. Although he had no material desires, he wished to see his own kinsmen for their benefit.

*etad yah śṛṇuyād rājan
rājñāṁ hary-arpitātmanām
āyur dhanam yaśaḥ svasti
gatim aiśvaryam āpnuyāt*

O King, those who hear these topics about kings

nityaṁ bhāgavata-sevayā

who are completely surrendered to the Supreme Personality of Godhead without difficulty achieve a long life, wealth, good reputation, good fortune and, ultimately, the opportunity to return home, back to Godhead.

—Śrīmad-Bhāgavatam (BhāgavataPurāṇa) » Canto 4 » Chapter 31:
Nārada Instructs the Pracetās » Verses: 28- 31.

THE ACTIVITIES OF MAHARAJA PRIYAVRATA Conversation between Sukadeva Goswami and Maharaja Parikṣit

Sukadeva Goswami said: O best of kings [King Parikṣit], I have now finished telling about the descendants of the first son of Svayambhuva Manu, Uttanapada. Now I shall relate the activities of the descendants of Priyavrata, the second son of Svayambhuva Manu. Please hear about them attentively. Although Maharaja Priyavrata received instructions from the great sage Narada, he still went on to rule the earth. After fully enjoying material possessions, he divided his property among his sons. By this renunciation He attained a position from which he could return home, back to Godhead.

Maharaja Parikṣit inquired: King Priyavrata was a great, self-realized devotee of the Lord. Why then did he, remain in household life, which is the root cause of the bondage of *karma* [fruitive activities] and which defeats the mission of human life? Devotees are certainly liberated persons. Therefore, O greatest of the *brāhmaṇas*, they cannot possibly become absorbed in family affairs. Elevated *mahātmās* who have taken shelter of the lotus feet of the Supreme Personality of Godhead are fully satiated by the shade of those lotus feet. Their consciousness cannot possibly become attached to family members. O great *brāhmaṇa*, this is my doubt: How was it possible for a person like King Priyavrata, who was so attached to wife, children and home, to achieve the topmost and infallible perfection in Krishna consciousness?

GLORIES OF KING PRIYAVRATA

Sri Sukadeva Goswami said: O king, what you have said is quite correct. The glories of the Supreme Personality of Godhead, who is praised in eloquent, transcendental verses by such exalted personalities as Brahma, are very pleasing to elevated devotees and liberated persons. One who is attached to the nectarean honey from the Lord's lotus feet, and whose mind is always absorbed in His glories, may sometimes be checked by some impediment, but still he never gives up the exalted position he has acquired. Prince Priyavrata was a great devotee because he sought shelter at the lotus feet of Narada, his spiritual master, and thus achieved the highest perfection in transcendental knowledge. Due to his advanced knowledge, he always engaged in discussing spiritual subjects and never directed his attention to anything

else. The Prince's father then asked him to take charge of ruling the world. He tried to convince Priyavrata that this was his duty indicated in the revealed scriptures. Prince Priyavrata, however, was continuously practicing *bhakti-yoga* by always remembering the Supreme Personality of Godhead, and engaging all his senses in His service. Therefore, although the order of his father could not be rejected, the Prince did not welcome it. Thus he very conscientiously raised the question of whether he might be distracted from devotional service by accepting the responsibility of ruling over the world.

The first created being and most powerful demigod in this universe is Lord Brahma, who is responsible for developing universal affairs. Born directly from the Supreme Personality of Godhead, he dedicates his activities to the welfare of the entire universe, for he knows the purpose of the universal creation. This supremely powerful Lord Brahma, accompanied by his associates and the personified Vedas, left his abode in the highest planetary system and descended to the place where Prince Priyavrata's was in meditation. As Lord Brahma descended on his carrier, the great swan, all the residents of the planets named Siddhaloka, Gandharvaloka, Sadhyaloka and Caranaloka, as well as great sages and demigods flying in their different airplanes, assembled to receive and duly worship Lord Brahma. As he received their respect and adoration, Lord Brahma appeared just like the full moon surrounded by illuminating stars. Lord Brahma's great swan then arrived at Gandhamadana Hill and approached Prince Priyavrata, who was sitting there. Lord Brahma, the father of Narada Muni, is the supreme person within this universe. As soon as

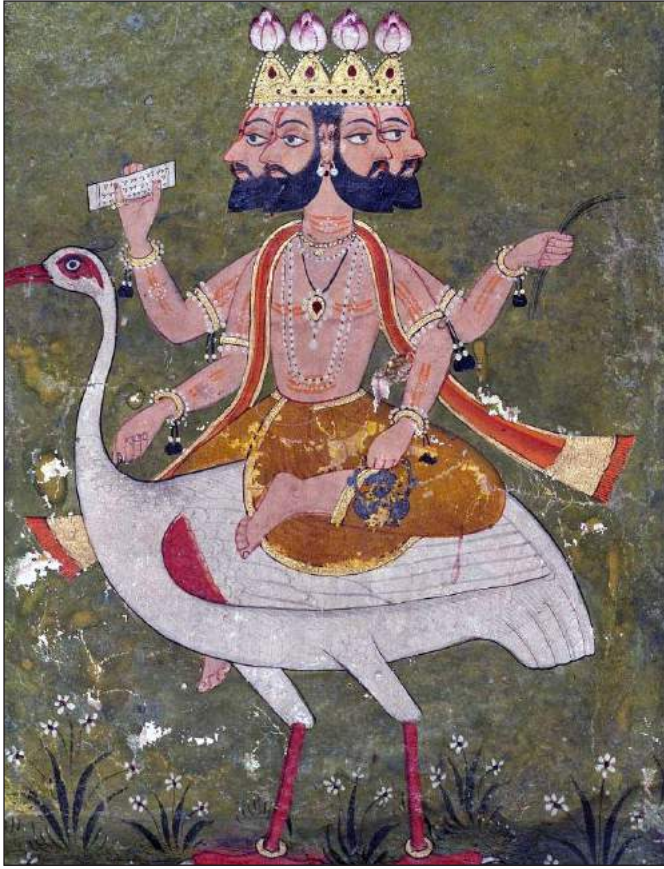
Narada saw the great swan, he could understand that Lord Brahma had arrived. Therefore he immediately stood up, along with Svayambhuva Manu and his son Priyavrata, whom Narada was instructing. Then they all folded their hands and began to worship Lord Brahma with great respect. Because Lord Brahma had descended from Satyaloka to Bhuloka, Narada Muni, Prince Priyavrata and Svayambhuva Manu came forward to offer him objects of worship and to praise him in highly eloquent language, in accordance with Vedic etiquette. At that time, Lord Brahma, the original person of this universe, felt compassion for Priyavrata and, looking upon him with a smiling face, spoke to him as follows.

Lord Brahma, the supreme person within this universe, said: My dear Priyavrata, kindly hear attentively what I shall say to you. Do not be jealous of the Supreme Lord, who is beyond our experimental measurements. All of us, including Lord Shiva, your father and the great sage *Mahārṣi* Narada, must carry out the order of the Supreme. We cannot deviate from His order. One cannot avoid the order of the Supreme Personality of Godhead in any manner not by the strength of severe austerities, an exalted Vedic education, or the power of mystic *yoga*, physical prowess or intellectual activities. Nor can one use his power of religion, his material opulence or any other means, either by himself or with the help of others, to defy the orders of the Supreme Lord. That is not possible for any living being, from Brahma down to the tiny ant. My dear Priyavrata, by the order of the Supreme Personality of Godhead, all living entities accept different types of bodies for birth and death, activity, lamentation, illusion, fear of future dangers, and happiness and distress. My dear boy, all of us are bound by the Vedic injunctions to the divisions of *varṇāśrama* according to our qualities and work. These divisions are difficult to avoid because they are scientifically arranged. We must therefore carry out our duties of *varṇāśrama-dharma*, like bulls obliged to move according to the direction of a driver pulling on ropes knotted to their noses. My dear Priyavrata, according to our association with different modes of material nature, the Supreme Personality of Godhead gives us our specific bodies and the happiness and distress we achieve. One must therefore remain situated as he is and be conducted by the Supreme Personality of Godhead, exactly as a blind man is led by a person who has eyesight.

LIVING WITH SIX CO-WIVES

Even if one is liberated in perfect knowledge, he nevertheless accepts the body he has received according to his past *karma*. However, without misconceptions, he regards his enjoyment and suffering due to that previous *karma* the way an awakened person regards a dream he had while sleeping. He thus remains steadfast and never acts in such a way to achieve another material body under the influence of the three modes





of material nature. Even if he lives in the forest, one who is not self-controlled must always fear material bondage because he is living with six co-wives the mind and knowledge-acquiring senses. However even householder life, cannot harm a self-satisfied, learned man who has conquered his senses. One who is situated in household life and who systematically conquers his mind and five sense organs is like a king in his fortress who conquers his powerful enemies. One has been trained for household life and whose material desires have diminished, can move or stay anywhere without danger. My dear Priyavrata, seek shelter at the lotus of the feet of the Lord, whose navel is also like a lotus. Thus conquer the six sense organs [the mind and knowledge-acquiring senses]. Accept material enjoyment because, extraordinarily, the Lord has ordered you to do so. In this way you will always be free from material association and be able to carry out the Lord's orders in your constitutional position.

MAHARAJA PRIYAVRATA RULES THE UNIVERSE

Sri Sukadeva Goswami continued: After being fully instructed thus by Lord Brahma, who is the spiritual master of the three worlds, Priyavrata, who was naturally his junior, offered obeisance, accepted that order and carried it out with great respect. Manu then worshiped Lord Brahma to the best of his capacity. Priyavrata and Narada also looked upon Brahma with great respect and no tinges of resentment. Having engaged Priyavrata in accepting his father's request, Lord Brahma returned to his abode, Satyaloka, which

is indescribable by the endeavor of the material mind or words.

With the assistance of Lord Brahma, Svayambhuva Manu thus had his desire fulfilled. Taking permission from the great sage Narada, he bequeathed to his son the governmental responsibility of maintaining and protecting all the planets of the universe. He thus achieved relief from the most dangerous, poisonous ocean of material involvement. Following the order of the Supreme Personality of Godhead, Maharaja Priyavrata fully engaged in worldly affairs, yet he always thought of the lotus feet of the Lord, which are the cause of liberation from all material attachment. Priyavrata Maharaja was completely free from all material contamination, and so he ruled the universe just to honor the orders of his superiors. Thereafter, Maharaja Priyavrata married Barhismati, the daughter of the *prajāpati* named Vishvakarma. Through her he fathered ten sons equal to him in beauty, character, magnanimity and other qualities. He also fathered a daughter, the youngest of all, named Urjasvati. The ten sons of Maharaja Priyavrata were named Agnidhra, Idhmajihva, Yajñabahu, Mahavira, Hiranyareta, Gṛhaprsthā, Savana, Medhatithi, Vitihoṭra and Kavi. These are also names of Agni, the fire-god. Three among these ten—namely Kavi, Mahavira and Savana lived in complete celibacy. Thus trained in *brahmacārī* life from the beginning of childhood, they were very conversant with the highest perfectional stage, known as the *paramahansa-āśrama*. Being situated in the renounced order from the beginning of their lives, all three of them completely controlled the activities of their senses and thus became great saints. They constantly fixed their minds always upon the lotus feet of the Supreme Personality of Godhead, who is the resting place of the totality of living entities and is therefore celebrated as Vasudeva. Lord Vasudeva is the only shelter of those who are truly afraid of material existence. Constantly thinking of His lotus feet, these three sons of Maharaja Priyavrata became advanced in pure devotional service. By the prowess of their devotional service, they could directly perceive the Supreme Personality of Godhead, who is situated in everyone's heart as the Supersoul. They realized that there was qualitatively no difference between Him and themselves. Through his second wife, Maharaja Priyavrata begot three sons, named Uttama, Tamasa and Raivata. All of them later took charge of manvantara millenniums.

After Kavi, Mahavira and Savana were fully trained in the *paramahansa* stage of life, Maharaja Priyavrata ruled the universe for eleven arbuda years. Whenever he was determined to fix his arrow upon his bowstring with his two powerful arms, all opponents of the regulative principles of religious life would flee in fear of his unparalleled prowess. He greatly loved his wife Barhismati, and as time went on, their exchange of nuptial love developed. By her feminine behavior



in dressing, walking, rising, smiling, laughing, and glancing about, Queen Barhismati increased his energy. Thus although he was a great soul, he appeared lost in the feminine charms of his wife. Even though he was a great soul he behaved with his wife just like an ordinary man.

SEVEN ISLANDS IN Bhū-maṇḍala

While so excellently ruling the universe, King Priyavrata one time became dissatisfied with the illumination of the most powerful sun-god. Encircling Sumeru Hill on his chariot, the sun-god illuminates all the surrounding planetary systems. However, when the sun is on the northern side of the hill, the south receives less light. And when the sun is in the south, the north receives less. King Priyavrata disliked this situation and therefore decided to make daylight in the part of the universe where there was night. He mimicked the orbit of the sun-god on his own brilliant chariot and thus fulfilled his desire. King Priyavrata could perform such wonderful activities because of the power he had achieved by worshiping the Supreme Personality of Godhead. When Priyavrata drove his chariot behind the sun, the rims of his chariot wheels created impressions that later became seven oceans, dividing the planetary system known as *Bhū-maṇḍala* into seven islands. The names of the islands are Jambu, Plaksa, Salmali, Kusha, Krausca, Saka and Puskara. Each island is twice as large as the one preceding it, and each is surrounded by a liquid substance, beyond which is the next island. The seven oceans respectively contain salt water, sugarcane juice, liquor, clarified butter, milk, emulsified yogurt, and sweet drinking water. All the islands are completely surrounded by these oceans, and each ocean is equal in breadth to the island it surrounds. Maharaja Priyavrata, the husband of Queen Barhismati, gave sovereignty over these islands to his respective sons, namely Agnidhra, Idhmajihva, Yajrabahu, Hiranyareta, Ghrtaprstha, Medhatithi and Vitihotha. Thus they all became kings by the order of their father. King Priyavrata then gave his daughter,

Urjasvati, in marriage to Sukracarya, who through her begot a daughter named Devayani.

MAHARAJA PRIYAVRATA'S RENUNCIATION

My dear King, a devotee who has taken shelter of the dust from the lotus feet of the Lord can transcend the influence of the six material waves- namely hunger, thirst, lamentation, illusion, old age and death and he can conquer the mind and five senses. However, this is not very wonderful for a pure devotee of the Lord because even a person beyond the jurisdiction of the four castes; in other words, an untouchable is immediately relieved of bondage to material existence if he utters the holy name of the Lord even once.

While enjoying his material opulence with full strength and influence, Maharaja Priyavrata once began to consider that although previously he had fully surrendered to the great saint Narada and was actually on the path of Krishna consciousness, now he had surprisingly again become entangled in material activities. Thus his mind now became restless, and he began to speak in a spirit of renunciation. The King thus began criticizing himself:

*aho asādhv anuṣṭhitam yad abhiniveśito 'ham
indriyair avidyā-racita-viṣama-viṣayāndha-kūpe tad
alam alam amuṣyā vanitāyā vinoda-mṛgaṁ mām dhig
dhig iti garhayām cakāra.*

“Alas, how condemned I have become because of my sense gratification! I have now fallen into material enjoyment, which is exactly like a covered well. I have had enough! I am not going to enjoy any more. Just see how I have become like a dancing monkey in the hands of my wife. Because of this, I am condemned!”

By the grace of the Supreme Personality of Godhead, Maharaja Priyavrata again came to his senses. He divided all his earthly possessions among his obedient sons. Giving up everything, including his wife, with whom he had enjoyed so much sense gratification, and his great and opulent kingdom, he completely renounced all attachment. His heart, having thus been cleansed, became a place of pastimes for the Supreme Personality of Godhead. Thus he was able to return to the path of Krishna consciousness, spiritual life, and resume the position he had attained by the grace of the great saint Narada.

There are many famous verses regarding Maharaja Priyavrata's activities:

*tasya ha vā ete ślokāḥ —
priyavrata-kṛtaṁ karma
ko nu kuryād vineśvaram
yo nemi-nimnair akaroc
chāyām ghanapta vāridhīm*

No one but the Supreme Personality of Godhead



could do what Maharaja Priyavrata has done. Maharaja Priyavrata dissipated the darkness of night, and with the rims of his great chariot, he excavated seven oceans.

*bhū-saṁsthānam kṛtam yena
sarid-giri-vanādibhiḥ
sīmā ca bhūta-nirvṛtyai
dvīpe dvīpe vibhāgaśaḥ*

To stop the quarreling among different peoples, Maharaja Priyavrata marked boundaries at rivers and at the edges of mountains and forests so that no one would trespass upon another's property.

*bhaumam divyam mānuṣam ca
mahitvam karma-yogajam
yaś cakre nirayaupamyam
puruṣānujana-priyaḥ*

As a great follower and devotee of the sage Narada, Maharaja Priyavrata considered the opulences he had achieved by dint of fruitive activities and mystic power, whether in the lower or heavenly planetary systems or in human society as simply hellish.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 5: The Creative Impetus
» Chapter 1: The Activities of Maharaja Priyavrata » Verses: 1-41.

THE METHOD OF BONA FIDE INITIATION

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Sukadeva Goswami was speaking to Maharaja Parikṣit about the activities of King Priyavrata, and since the King might have had doubts about these wonderful, uncommon activities, Sukadeva Goswami reassured him. "My dear King," he said, "don't be doubtful about the wonderful activities of Priyavrata. For a devotee of the Supreme Personality of Godhead, everything is possible because of his connection with the Lord who is also known as Urukrama."

Urukrama is a name for Lord Vamanadeva, who performed the wonderful act of occupying the three worlds with three footsteps. Lord Vamanadeva requested three paces of land from Maharaja Bali, and when Maharaja Bali agreed to grant them, the Lord immediately covered the entire world with two footsteps, and for His third step He placed His foot upon Bali Maharaja's head. Sri Jayadeva Goswami says:

*chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nūra-janita-jana-pāvana
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare*

"All glories to Lord Keshava, who assumed the form of a dwarf. O Lord of the universe, who take

nityam bhāgavata-sevayā

away everything inauspicious for the devotees! O wonderful Vamanadeva! You tricked the great demon Bali Maharaja by Your steps. The water that touched the nails of Your lotus feet when You pierced through the covering of the universe, purifies all living entities in the form of the river Ganges."

Since the Supreme Lord is all-powerful, He can do things that seem wonderful for a common man. Similarly, a devotee who has taken shelter at the lotus feet of the Lord can also do wonderful things, unimaginable to a common man, by the grace of the dust of those lotus feet. Chaitanya Mahāprabhu therefore teaches us to take shelter of the Lord's lotus feet [Cc. Antya 20.32, Śikṣāṣṭaka 5]:

*ayi nanda-tanuja kinkaram
patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-sadrśam vicintaya*

"O son of Nanda Maharaja, I am Your eternal servant, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms of Your lotus feet." Lord Chaitanya teaches us to come in touch with the dust of the Lord's lotus feet, for then there will undoubtedly be all success.

Because of the material body, every living entity in material existence is always disturbed by *ṣaḍ-guṇa*, six waves—hunger, thirst, lamentation, illusion, invalidity and death. Furthermore, another *ṣaḍ-guṇa* are the mind and five sense organs. What to speak of a sanctified devotee, even a *caṇḍāla*, an outcaste, who is untouchable, is immediately freed from material bondage if he utters the holy name of the Lord even once. Sometimes caste *brāhmaṇas* argue that unless one changes his body he cannot be accepted as a *brāhmaṇa*, for since the present body is obtained as a result of past actions, one who has in the past acted as a *brāhmaṇa* takes birth in a *brāhmaṇa* family. Therefore, they contend, without such a brahminical body, one cannot be accepted as a *brāhmaṇa*. Herein it is said, however, that even a *vidura-vigata*, a *caṇḍāla*—a fifth-class untouchable—is freed if he utters the holy name even once. Being freed means that he immediately changes his body. Sanātana Goswami confirms this [Hari-bhakti-vilāsa 2.12]:

*yathā kāñcanatām yāti
kāmsyam rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām*

When a person, even though a *caṇḍāla*, is initiated by a pure devotee into chanting the holy name of the Lord, his body changes as he follows the instructions



of the spiritual master. Although one cannot see how his body has changed, we must accept, on the grounds of the authoritative statements of the *śāstras*, that he changes his body. This is to be understood without arguments. This verse clearly says, *sa jahāti bandham*: "He gives up his material bondage." The body is a symbolic representation of material bondage according to one's karma. Although sometimes we cannot see the gross body changing, chanting the holy name of the Supreme Lord immediately changes the subtle body, and because the subtle body changes, the living entity is immediately freed from material bondage. After all, changes of the gross body are conducted by the subtle body. After the destruction of the gross body, the subtle body takes the living entity from his present gross body to another. In the subtle body, the mind is predominant, and therefore if one's mind is always absorbed in remembering the lotus feet of the Lord or His activities, he is to be understood to have already changed his present body and become purified. Therefore it is irrefutable that a *caṇḍāla*, or any fallen or lowborn person, can become a *brāhmaṇa* simply by the method of bona fide initiation.

—Śrīmad-Bhāgavatam (BhāgavataPurāṇa) » Canto 5: The Creative Impetus
» Chapter 1: The Activities of Maharaja Priyavrata » Verse:35

AFTER FINDING A QUALIFIED GURU

Srila Bhaktivinoda Thakura

After finding a qualified guru, a faithful disciple should serve him with firm conviction and without duplicity. One should accept initiation and *kṛṣṇa-mantra* after pleasing the *guru*. Those who are averse to taking initiation and only make a drama of pseudo *kīrtana* while advertising themselves as Vaisnavas are certainly cheaters. It is not advised for materialistic persons to renounce the process of initiation just because a few great souls like Jada Bharata did not take initiation. Spiritual initiation is a constitutional injunction for every birth of the living entity. If initiation is not seen in the life of a perfected soul, it should not be taken as an example. General rules are not changed because something happens to a particular person in a special situation. Sri Dhruva Maharaja went to Dhruvaloka in his material body; seeing that, should one waste time hoping for the same? The general rule is a living entity gives up his material body and goes to Vaikuntha in his spiritual body. General rules should be accepted by people in general. Whenever and whatever is desired by the Lord, who is full of inconceivable potencies, certainly takes place. Therefore we should never transgress the general rules. After pleasing the guru by serving him without duplicity, one should receive from him instructions on the Absolute Truth and initiation into chanting the holy name of the Lord.

After receiving initiation and instructions from a bona fide *guru*, a fortunate disciple should follow the

path of the previous *sadhū*s. Those who are proud neglect the previous *mahājānas* and create new paths. As a result, they proceed on an inauspicious path and ruin themselves. It is said in the *Skanda Purāṇa*:

*sa mṛgyaḥ śreyasām hetuḥ
panthāḥ santāpa-varjitāḥ
anavāpta-śramam pūrve
yena santaḥ pratasthire*

"One should strictly follow the easy path which the previous *mahājānas* have accepted. That path bestows great auspiciousness and is devoid of all misery."

By discussing the path of the previous *sadhū*s, one gets determination, courage, and satisfaction. When we discuss the path of devotional service exhibited by Sri Rupa, Sri Sanātana, Sri Raghunātha, and Sri Haridāsa Thākura, then we feel such happiness that it cannot be described. When the miscreant Mohammedans tortured Haridāsa Thākura, he said:

*khaṇḍa khaṇḍa hai' deha yāya yadi prāṇa
tabu āmi vadane nā chāḍī hari-nāma
e saba jīvere kṛṣṇa! karaha prasāda
mora drohe nahu e sabāra aparādha*

"Even if my body is cut into pieces and I loose my life, I will never give up chanting the Lord's holy name. O Krishna, please be merciful upon these poor souls, kindly excuse them for their offense of torturing me."

Maintaining this type of determination and being compassionate to all living entities while always chanting the holy name of Krishna is the path of devotional service exhibited by the previous *mahājānas*. A path cannot be manufactured. Whatever path is there should be accepted by *sadhakas*. People who are proud and desire fame try vigorously to discover new paths. However, those who have good fortune from past lives give up pride and respect the established path. People who are unfortunate promenade on a new path and thus cheat the world. Regarding such persons the *Bhakti-rasāmṛta-sindhu* (1.2.46-47) quotes the *Brahma-yāmala* as follows:

*śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
bhaktir aikāntikīveyaṁ
avicārāt pratīyate
vastu tastu tathā naiva
yad aśāstrīyatekṣyate*

"Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*,



Purāṇas, and Narada *Pañcarātra* is simply an unnecessary disturbance in society. Such activities are born out of speculation and therefore they only superficially resemble unalloyed devotion because they are disrespectful to the Vedic injunctions. Disrespecting Vedic injunctions falls in the category of atheism. Whenever there is disrespect for the scriptures, which are the Lord's instructions, that cannot be true devotional service."

The purport is that although the path of devotion is of two kinds - *vaidhi* and *rāgānugā* - the previous *mahājanas* have clearly prescribed them according to one's qualification. These paths are explained in the scriptures such as the *śruti*, *smṛti*, and *pañcarātra*. Rejecting these paths, the new paths discovered by Lord Buddha and Dattatreya ultimately create disturbance in the world. Due to improper consideration these new paths are advertised as unalloyed devotional service to Kṛṣṇa, although they are not actually so. The proper path is explained by the Vedic literatures. Nowadays many new paths are discovered, and they ultimately disappear along with their propounders.

— *Śrī Bhaktyāloka - The Six Faults and Qualities of Bhakti* » Six Qualities that Enhance Bhakti » *Tat-tat-karma-pravartana - Various activities favorable for devotional service* » *Writings of Śrīla Bhaktivinoda Thākura*.

CAN ONE BE ATTACHED TO SENSE GRATIFICATION EVEN AFTER TAKING INITIATION?

Śrīla Bhaktisiddhanta Saraswati Thākura

The process of attaining transcendental knowledge

nityaṁ bhāgavata-sevayā

is called Initiation. We should know that the Supreme Lord is the transcendental Absolute Truth, we are His eternal servants, and we have no duty other than to serve Him. Knowing this is actual initiation. The absence of this understanding is ignorance. At present, there is a controversy about the word "initiation". People proudly claim that they have taken initiation from a bona fide spiritual master, but how can they maintain material attachment even after taking initiation? How can they desire to make advancement in material life? If they don't learn about their relationship with the Lord, independent and proud people uselessly brag about their initiations. Rather than treating their spiritual master as if he were as good as God, they treat him as their disciple, fit to be their order-supplier. Considering the *guru* an ordinary mortal being, these persons become offenders at his lotus feet.

The spiritual master is worshipable. There is no one more worshipable to us than *guru*. Serving the *guru* is superior to serving the Lord. There is no greater religious principle than serving the spiritual master. Even though we repeatedly hear this message, due to our strong attachment for body and house, we forget it and think that serving our family members and ourselves is more important. Our position is similar to that of the boy who forgets his duty and absorbs himself in play rather than study.

If after accepting initiation we do not awaken our propensity to serve the Lord, then we must be cultivating a desire for fame, wealth, and serving our family members. It is only by good fortune that one receives the opportunity to serve the Lord, but we foolishly waste that opportunity. The results of our folly are so poisonous that we are left only with disappointment. Do not doubt my words. If we do not follow the *guru* and the Vaisnavas' orders, what can they do to help us?

— *Amṛta Vāṇī: Nectar of Instructions of Immortality* by Śrīla Bhaktisiddhānta Sarasvatī.
Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja. Adapted and Published by
Īśvaradāsa Translated from Bengali by Bhūmipatidāsa.

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS Projects

E-Magazines, E-books, Education
is a branch of

International Society for Krishna Consciousness

Founder-Ācārya: His Divine Grace
A.C. Bhaktivedānta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevi Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance and Radhadyuti Das, Sudevi dasi for proof reading.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda

©Bhaktivedānta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.



Śrī Mohinī Ekādaśī

Issue no:61

6th May 2017

The Duties Of A Sadhaka



Features

ACTIVITIES OF MAHARAJA AGNIDHRA
Sukadeva Goswami

**PURE DEVOTEE NEVER WANTS
TO SEE THE LORD UNNECESSARILY**
His Divine Grace
A.C.Bhaktivedanta Swami Prabhupada.

THE DUTIES OF A SĀDHAKA
Srila Bhaktivinoda Thakura

**HOW CAN ONE ACHIEVE
DEVOTIONAL SERVICE?**
Srila Bhaktisiddhanta Saraswati Thakura

**PURE BHAKTI IS THE
ONLY MEANS TO PERFECTION**
Srila Vishvanatha Chakravarti Thakura

ACTIVITIES OF MAHARAJA AGNIDHRA Sukadeva Goswami

When Maharaja Priyavrata went away for solitary spiritual practice, his son Agnidhra became the ruler of Jambudvīpa, in accordance with his instructions. Agnidhra maintained its residents with the same affection a father feels for his sons. Once Maharaja Agnidhra desired to have a son. For this reason, he went to a cave of Mandara Mountain to practice austerity. Understanding his desire, Lord Brahma sent a celestial woman named Purvacitti to Agnidhra's hermitage. Dressing very attractively, she presented herself before him displaying her various feminine charms. Maharaja Agnidhra naturally became attracted. Her actions, expressions, smile, sweet words and eye movements were fascinating to him. Agnidhra was expert in flattery. Thus he attracted the celestial lady, who was pleased to accept him as her husband because of his mellifluous words. She enjoyed royal happiness with Agnidhra for many years and then returned to her abode in the heavenly planets. In her womb Agnidhra begot nine sons—Nabhi, Kimpurusa, Harivarsa, Ilavṛta, Rāmyaka, Hiraṇmaya, Kuru, Bhadrāsua and Ketumala. He gave them nine islands which were named after them. Agnidhra, however, his senses unsatisfied, was always thinking of his celestial wife, and therefore in his next life he was born on the celestial planet where she resided. After the death of Agnidhra, his nine sons married nine daughters of Meru named Merudevi, Pratiṛupa, Ugradāṁstri, Lata, Rāmya, Syama, Nari, Bhadrā and Devavīti.

Maharaja Nabhi, the son of Agnidhra, wished to have sons, and therefore he very attentively began to offer prayers to and worship the Supreme Personality of Godhead, Lord Viṣṇu, the master and enjoyer of all sacrifices. Maharaja Nabhi's wife, Merudevi, who had not given birth at that time, also worshiped Lord Viṣṇu along with her husband. In the performance of a sacrifice, there are seven established means to obtain the mercy of the Supreme Personality of Godhead: (1) by sacrificing valuable things or eatables, (2) by acting in terms of place, (3) by acting in terms of time, (4) by offering hymns, (5) by engaging a qualified priest, (6) by offering gifts to the priests and (7) by observing the regulative principles. However, one cannot always obtain the Supreme Lord through these paraphernalia. Nonetheless, the Lord is affectionate to His devotee. Therefore when Maharaja Nabhi, who was a devotee, worshiped and offered prayers to the Lord with great faith, devotion and a pure uncontaminated mind, superficially performing the *yajña* in the



line of *pravargya*, the kind Supreme Personality of Godhead, due to His affection for His devotees, appeared before King Nabhi in His unconquerable and captivating form with four hands. In this way, to fulfill the desire of His devotee, the Supreme Personality of Godhead manifested Himself before him in His beautiful form, which always pleases the mind and eyes of the devotees. Lord Viṣṇu appeared before King Nabhi with four arms. He was very bright, and He appeared to be the best of all great personalities. On the lower part of His body, He wore a yellow silken garment. On His chest was the mark of *śrīvatsa*, the symbol of beauty. He carried a conchshell, lotus flower, disc and club, and He wore a garland of forest flowers and the *kaustubha* gem. He was beautifully decorated with a helmet, earrings, bangles, belt, pearl necklace, armlets, ankle bells and other bodily ornaments bedecked with radiant jewels. Seeing the Lord present before them, King Nabhi, his priests and associates felt just like poor people who have suddenly attained great riches. They received the Lord by respectfully bowing their heads and offering Him things in worship.

The priests began to offer prayers to the Lord, saying: O most worshipable one, we are simply Your servants. Although You are full in Yourself, out of Your causeless mercy, please accept a little service from us, Your eternal servants. We are barely aware of Your transcendental form, but we can simply offer our respectful obeisance again and again, as instructed by the Vedic literatures and authorized *ācāryas*. Materialistic living

entities are very much attracted to the modes of material nature, and therefore they are never perfect. But You O Lord, are beyond the scope of all material conceptions. Your name, form and qualities are all transcendental and beyond the realm of experimental knowledge. Indeed, who can conceive Your glories? In the material world we can perceive only material names and qualities and therefore we have no power other than to offer our respectful obeisance and prayers unto You, the transcendental personality. The glorification of Your auspicious transcendental qualities will wipe out the sins of all mankind. That is the most auspicious activity for us, and we can thus partially understand Your supernatural position. O Supreme Lord, You are full in every respect. You are certainly very satisfied when Your devotees offer You prayers with faltering voices and in ecstasy bring You tulasi leaves, water, twigs bearing new leaves, and newly grown grass. This surely makes You satisfied.

We have begun Your worship with various paraphernalia and have offered sacrifices unto You, but we think that there is no need for so many pompous arrangements to please Your Lordship. All of life's goals and opulence are directly, self-sufficiently, unceasingly and unlimitedly increasing in You at every moment. Indeed, You are unlimited enjoyment and blissful existence itself. As far as we are concerned, O Lord, we are always after material enjoyment. You do not need all these sacrificial arrangements, but they are meant for us so that we may be blessed by Your Lordship. All these sacrifices are performed for our fruitive results, and they are not actually needed by You.

tad yathā bālīśānām svayam ātmanah śreyah param aviduṣām parama-parama-puruṣa prakarṣa-karuṇayā sva-mahimānam cāpavargākhyam upakalpayiṣyan svayam nāpacita evetaravad ihopalakṣitaḥ.

O Lord of lords, we are completely ignorant of the execution of *dharma*, *artha*, *kāma* and *mokṣa*, the process of liberation, because we do not actually know the goal of life. You have appeared personally before us like a person soliciting worship, but You are present here just so we can see You. Out of Your abundant and causeless mercy, You have come in order to serve our purpose, our interest, and give us the benefit of Your personal glory called *apavarga*, liberation. You came, even though we have not properly worshiped You due to our ignorance.

O most worshipable of all, You are the best of all benefactors, and Your appearance at saintly King Nabhi's sacrificial arena is meant for our



benediction. By being present before us, You have bestowed upon us the most valuable benediction.

Dear Lord, all the great sages who are pensive and greatly pious incessantly recount Your spiritual qualities. These sages have already burned all the contamination in their hearts by the fire of knowledge, strengthened their detachment from the material world. Thus they have attained Your qualities and are self-satisfied. Yet even for those who feel spiritual bliss in chanting Your attributes, Your personal presence is very rare. Dear Lord, at the time of death we may not be able to remember Your name, form and qualities due to stumbling, hunger, falling down, yawning or being in a miserable diseased condition because of high fever. We therefore pray unto You, O Lord, for You are very affectionate to Your devotees. Please help us remember You and utter Your holy names, attributes and activities, which can dispel all the reactions of our sinful lives.

Dear Lord, here is the great King Nabhi, whose ultimate goal in life is to have a son like You. Your Lordship, his position is like that of a person approaching a very rich man and begging for a little grain. Maharaja Nabhi is so desirous of having a son that he is worshiping You, although You can offer him any exalted position, including elevation to the heavenly planets or liberation back to Godhead.

ko vā iha te 'parājito 'parājitayā māyayānavasita-padavyānāvṛta-matir viṣaya-viṣa-rayānāvṛta-prakṛtir anupāsita-mahac-caraṇah.



Dear Lord, unless one worships the lotus feet of great devotees, one will be conquered by the illusory energy, and his intelligence will be bewildered. Indeed, who has not been carried away by the waves of material enjoyment, which are like poison? Your illusory energy is unconquerable. No one can see the path of this material energy or tell how it is working.

O Lord, You perform many wonderful activities. Our only aim in performing this great sacrifice was to acquire a son; therefore our intelligence is not very sharp. We are not experienced in ascertaining life's true goal. By inviting You to this negligible sacrifice for some material motive, we have certainly committed a great offense at Your lotus feet. Therefore, O Lord of lords, please excuse our offense by Your causeless mercy and equanimity of mind.

Sri Sukadeva Goswami said: The priests, who were worshiped even by King Nabhi, the Emperor of *Bhārata-varṣa*, offered prayers in prose - not poetry, and bowed down at the Lord's lotus feet. The Lord of lords, the ruler of the demigods, was very pleased with them, and He began to speak as follows.

śrī-bhagavān uvāca

*aho batāham ṛṣayo bhavadbhir avitatha-gīrbhir
varam asulabham abhiyācito yad amuṣyātmajo
mayā sadṛśo bhūyād itī mamāham evābhirūpah
kaivalyād athāpi brahma-vādo na mṛṣā bhavitum
arhati mamaiva hi mukham yad dvija-deva-
kulam.*

The Supreme Personality of Godhead replied: O great sages, I am certainly pleased with your prayers. You are all very truthful. You have prayed for the benediction of a son like Me for King Nabhi, but this is very difficult to obtain. Since I am the Supreme Person without a second and since no one is equal to Me, it is not possible to find another personality like Me. Moreover, since you are all qualified *brāhmaṇas*, your words should not prove untrue. I consider the *brāhmaṇas* who are well qualified with brahminical qualities to be like My mouth.

*tata āgnīdhṛīye 'mśa-kalayāvatarīṣyāmy ātma-
tulyam anupalabhamānaḥ.*

Since I cannot find anyone equal to Me, I shall personally expand Myself into a plenary portion and appear in the womb of Merudevi, the wife of Maharaja Nabhi, the son of Agnidhra.

Sukadeva Goswami continued: After saying

nityaṁ bhāgavata-sevayā

this, the Lord disappeared. The wife of King Nabhi, Queen Merudevi, was sitting by the side of her husband, and consequently she could hear everything the Supreme Lord had spoken. O Vishnudatta, Parikṣit Maharaja, the Supreme Personality of Godhead was pleased by the great sages at that sacrifice. Thus the Lord decided to personally exhibit the method of executing religious principles and to also fulfill Maharaja Nabhi's desire. For these reasons, He appeared as the son of Merudevi in His original spiritual form, which is above the modes of material nature.

—*Śrīmad-Bhāgavatam (Bhāgavata Purāṇa)* » Canto 5: *The Creative Impetus*
» Chapter 2: *The Activities of Maharaja Āgnīdhra (Summary)* & Chapter 3:
Rṣabhadeva's Appearance in the Womb of Merudevi, the Wife of King Nabhi
» Verses: 1-20.

PURE DEVOTEE NEVER WANTS TO SEE THE LORD UNNECESSARILY

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada.

Maharaja Nabhi was inclined to perform great sacrifices to beget a son. Though the son may be as good as the Supreme Personality of Godhead, such a material desire—be it great or insignificant—is brought about by the influence of *māyā*. A devotee does not desire anything for sense gratification. Devotion is therefore explained as devoid of material desires (*anyābhlāṣitā-śūnya*). Everyone is subject to the influence of *māyā* and entangled in all kinds of material desire; and Maharaja Nabhi was no exception. Freedom from *māyā*'s influence is only possible when one engages in the service of the great devotees (*mahacaraṇa-sevā*). Without worshipping the lotus feet of a great devotee, one cannot be freed from the influence of *māyā*. Srila Narottama dasa Thakura therefore says, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā*: "Who has been freed from *māyā*'s clutches without serving the lotus feet of a Vaishnava?" *Māyā* is *aparājita* (undefeatable), and her influence is also *aparājita*.

The priests were also unhappy to have called the Supreme Lord from Vaikuntha for such an insignificant reason. A pure devotee never wants to see the Lord unnecessarily. The Lord is engaged in various activities, and the pure devotee does not want to see Him whimsically, for his own sense gratification. The pure devotee simply depends on the Lord's mercy, and when the Lord is pleased with him, he can see Him face to face. The Lord is unseen even by demigods like Lord Brahma and Lord Shiva. By calling on the Supreme Lord, the priests of Nabhi Maharaja proved themselves unintelligent; nonetheless, the Lord came because of His causeless mercy. All of them therefore wanted to be excused by the Lord.



Worship of the Supreme Lord for material gain is not approved in the scriptures. As stated in *Bhagavad-gītā* (7.16):

*catur-vidhā bhajante māmjanāḥ sukr̥tino 'rjuna
ārto jijñāsur arthārthijñānī ca bharatarṣabha*

"O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me—one who desires wealth, the inquisitive, the distressed, and one who is searching for knowledge of the Absolute."

Initiation into *bhakti* begins when one is in a distressed condition, in need of money, when one is inquisitive, or when one wants to understand the Absolute Truth. Nonetheless, people who approach the Supreme Lord in this way are not actually devotees. They are accepted as pious (*sukṛtinaḥ*) due to their approaching the Absolute Truth, the Supreme Personality of Godhead. Unaware of the various activities and engagements of the Lord, such people unnecessarily disturb Him for material gain. However, the Lord is so kind that even though disturbed, He fulfills the desires of such people. The pure devotee is *anyābhilāṣitā-śūnya*; he has no motive behind his worship. He is not conducted by the influence of *māyā* in the form of *karma* or *jñāna*. The pure devotee is always prepared to execute the order of the Lord without personal consideration. The *ṛtvijah*, the priests at the sacrifice, knew very well the distinction between *karma* and *bhakti*, and because they considered themselves under the influence of *karma*, fruitive activity, they begged the Lord's pardon. They knew that the Lord had been requested to come for some insignificant reason.

—*Śrīmad-Bhāgavatam* (Bhāgavata Purāṇa) » Canto 5: The Creative Impetus
» Chapter 3: Rṣabhadeva's Appearance in the Womb of Merudevī, the Wife of King Nābhi » Verses: 14 and 15.

THE DUTIES OF A SĀDHAKA

Srila Bhaktivinoda Thakura

As fortunate persons wish to follow the characteristics of the devotional service performed by *sādhus*, they similarly desire to know the nature of their duty. Unfortunate, proud persons act in just the opposite manner. As they search for paths that are different from the *sādhus*', they neglect the *sādhus*' determined conclusions and instead heed their own. They do not care to preach the teachings of Mahāprabhu, rather they preach contradictory doctrines. They cannot imagine how much misfortune they are creating by this. Those who are simple-hearted endeavor to properly learn the teachings of the Lord from *Śrī Caitanya-caritāmṛta*. The Lord's teachings are our life and

soul. *Sad-dharma* lies in these teachings alone. A bona fide *sādhaka* tries to properly understand *sad-dharma*. If he cannot understand on his own, then he prays at the feet of his *sikṣa-guru* and learns from him. Those who have this kind of determination to know *sad-dharma* quickly achieve their desired goal. The *Bhakti-rasāmṛta-sindhu* (1.1.9) says:

*anyābhilāṣitā-śūnyamjñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Krishna favorably and without desire for material gain through fruitive activities or philosophical speculation. That is called pure devotional service."

As long as this pure devotional symptom, in the form of understanding *sad-dharma*, has not clearly manifest in the heart of an inquisitive person, he remains covered with darkness and cannot understand pure devotional service. If one depends on his own speculation, then unalloyed devotional service will not manifest in his heart. We often meet many so-called *paṇḍitas* who think they have understood the constitution of *bhakti* by their knowledge and intelligence. Some of them have concluded that devotional service mixed with *jñāna* is pure *bhakti*, and some have concluded that devotional service mixed with *karma* is pure *bhakti*. They are so proud that if they hear the teachings of *Śrī Caitanya-caritāmṛta*, they say, "Everyone can make their own conclusion. What is the need for accepting the conclusion of *Caitanya-caritāmṛta*?" Such people will never come in touch with *sad-dharma* because they have no genuine desire to know it. As a result of performing their own concocted process of devotional service, they can never relish pure devotion.

It is the duty of a *sādhaka* to give up personal enjoyment for the sake of Krishna. Sense gratification is material enjoyment. Dovetailing one's desire for sense gratification in the service of Krishna is known as renunciation of enjoyment. When one converts his desire for enjoyment into accepting what is favorable for devotional service, thus giving up the spirit of enjoyment and accepting everything as *kṛṣṇa-prasāda*, it is called renunciation of enjoyment.

To reside in a holy place related to Krishna is also an aspect of *sādhana*. If one resides in Sri Dwarka, Sri Mathura, on the bank of the Ganges, or at any place of the Lord's pastimes, he naturally remembers Krishna. What greater gain can there be than this?

At every stage of life one should accept only as much material necessities as are needed for the practice of devotional service. By desiring more



than what is needed, *bhakti* will disappear. However, if material necessities are not accepted according to one's need, then the practice of devotional service will also be hampered.

One should carefully respect *śrī hari-vāsara, Ekādaśī*. By observing *Ekādaśī*, the supporting principles of devotional service are simultaneously practiced. Thus the *sādhana* becomes continuous by giving up all enjoyment while observing *Ekādaśī* once every fortnight.

All sinful reactions will be diminished if one worships and meditates on the earth, banyan trees, tulasi, cows, *brāhmaṇas*, and Vaisnavas. In this world, these objects are auspicious, hence by serving them, one can please Krishna.

Therefore those who are aspiring for devotional service should first take shelter of *Śrī Guru*, take initiation and instruction from him, and serve him. They should also follow the behavior of the *sādhus* and learn devotional service through their teachings. In order to make one's life Krishna conscious, one should reside in a sacred place related to Krishna and give up sense gratification for the service of Krishna. In one's ordinary dealings one should only accept the wealth that is necessary to favorably maintain Krishna's service. To practice devotional service one should observe fast days like *Ekādaśī* and *Janmāṣṭamī*. One should respect banyan trees which stay in this world which is one of the Lord's opulence.

These ten limbs of devotional service are the preliminary activities for worshipping the Lord. Without performing these ten limbs, attaining devotional service and Krishna is very difficult. And the following ten rules must be rejected, otherwise one cannot be fixed in the practice of devotional service.

One should not associate with persons who are averse to the Lord's service. Undoubtedly, one will have to meet such people in his ordinary dealings, but one should not extend his dealings with them once the work is finished. Those who have not had loving devotion to Krishna awakened in their hearts are always proud of remaining under the shelter of *jñāna* and *karma*. Therefore, they are called *bhagavad-bahirmukha*, averse to Krishna. Those who worship many gods, those who are Mayavadis and thirsty for impersonal *jñāna*, and those atheists who defy Vedic literature are all *bhagavad-bahirmukha*, averse to Krishna.

One should not accept a person whose faith in pure devotional service has not developed as a disciple. Otherwise the disciplic succession of pure devotional service will be polluted. One should give up the endeavor for starting big projects, because it diminishes one's devotion to Krishna.

One should not read or explain various types of

nityaṁ bhāgavata-sevayā

books, except those which lead to the advancement of devotional service. One should only discuss those scriptures where devotional service is instructed and explained, such as the *Vedas*, *smṛtis*, *Purāṇas*, *Pañcarātra*, and the writings of the *mahājānas*. Any books other than these can provide only useless arguments.

The necessity for food and clothing always remains both in household life or in renounced life. Therefore there is a need of generosity in such dealings. According to the *Padma Purāṇa*:

*alabdhe vā vinaṣṭe vābhakṣyācchādana-sādhane
aviklava-matir bhūtvāharim eva dhīyā smaret*

"One who is taking shelter of the holy name should remain undisturbed even if food and clothing are not easily obtained, or if they are obtained but then lost. Giving up all material attachments, he should take complete shelter of Lord Govinda."

The purport is that whether a *sādhaka* stays at home or in the forest, he will have to endeavor for food and clothing. A householder should obtain his food and clothing through agriculture, business, protecting the citizens, or by serving others. A renunciate should obtain those items by begging. Whilst doing so, a devotee should not be agitated if food and clothing are not obtained or if they are obtained and then lost. At all times, he should peacefully remember Krishna.

Ordinary householders lament if they lose their wife, children, etc. But a practitioner of devotional service should not lament for a long time. He should quickly give up lamentation and instead cultivate Krishna consciousness. A renunciate should not lament if he does not possess a quilt, a waterpot, or other basic items. Nor should he lament if these things are stolen by man or animal. The practicing Vaisnava should give up all urges like lamentation and anger. Otherwise there will be obstacles in his constant remembrance of Krishna. It is explained in the *Padma Purāṇa*:

*śokāmarṣādibhir bhāvairākrāntaṁ yasya mānasam
katham tasya mukundasyasphūrtiḥ sambhāvanā bhavet*

"How can Mukunda, whose smile is beautiful like a pearl- white lotus flower, manifest in a mind that is overwhelmed with emotions such as lamentation, sorrow, etc?"

— *Śrī Bhakti-yāloka - The Six Faults and Qualities of Bhakti* » Six Qualities that Enhance Bhakti » Tat-tat-karma-pravartana - Various activities favorable for devotional service » Writings of Śrīla Bhaktivinoda Ṭhākura.



HOW CAN ONE ACHIEVE DEVOTIONAL SERVICE?

Srila Bhaktisiddhanta Saraswati Thakura

Is it favourable to devotion to give up material enjoyment (*karma*) and renunciation (*jñāna*)?

Mahāprabhu instructed us to give up both material enjoyment and dry renunciation. Material enjoyment is defined as accepting mundane form, taste, smell, sound, and touch through our eyes, tongue, nose, ears, and skin as pleasurable. Although there is some apparent momentary happiness in material enjoyment, we later discover that sense gratification comes with more distress than happiness. That's why renunciation is more glorious than enjoyment. Renunciation or detachment, is good, but if in the process of detachment we also renounce the Supreme Lord, then such renunciation is simply another form of material enjoyment. The conception of those who consider the material world false or as worthless as the stool of a crow is defective, because that conception denies the omnipotent Lord's energies. The material world is factual, although everything in it is temporary. This is the conclusion of those who are thoroughly conversant with *Vedānta*.

Just as material enjoyment does not allow one to understand the relationship between the Supreme Lord and the visible objects because he deceitfully sees himself as the enjoyer, renunciation does not give one the opportunity to understand that everything in this world is meant for the Lord's service. Thus he disrespects objects related to the Supreme Lord.

Material objects are this world's opulence. Objects that have form, taste, and so on, are the goal of the senses. The senses will never become averse to their objects; nor will they ever retire from pursuing them. Although certain renunciants sometimes dress themselves as if they were controlling their external senses; their mind, the king of senses, remains absorbed in material enjoyment even without their knowledge. Moreover, if in order to become renounced someone tries to destroy his senses, which are the gateways through which he accepts material enjoyment, the affliction he suffers due to separation from his senses will hurt him immensely before he is able to attain true renunciation.

Vaisnavas know that material objects are neither to be enjoyed nor to be rejected. Rather, they are to be used to give pleasure to the Supreme Lord. That is, they are ingredients for His service. Remaining detached from material enjoyment and accepting only what is required to keep body and soul together, devotees always act as the Lord's menial servants. *Karma* and *jñāna* are not the

soul's constitutional propensity. The souls' natural propensity is devotional service.

Liberated souls are fully absorbed in the service of their worshipable Lord in Vaikuntha. If one wishes to become liberated from his conditioned state, he must not try to engage God in supplying him sense objects for his pleasure, nor should he reject sense objects simply to be renounced. Rather, he should accept those objects that are favorable for His service and reject only those that are unfavorable.

How do we achieve devotional service?

Devotional service can be attained only in the association of devotees. A living entity becomes fortunate when his desire to wander throughout the universe is extinguished. Then, when by the strength of the *gurus* mercy, his constitutional propensity is revived, he attains the seed of devotional service. There is no difference between Krishna's mercy and the *gurus* mercy. The word *prasāda* means "the Lord's mercy." Sri Chaitanya Mahāprabhu states, *brahmāṇḍa bhramite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*: "According to their *karma*, all living entities are wandering throughout the entire universe. Some of them are elevated to the upper planetary systems, and some descend to the lower planetary systems. Out of many millions of such wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master. This is the grace of Krishna. By the mercy of both Krishna and the spiritual master, such a person receives the seed of the creeper of devotional service." (*Caitanya-caritāmṛta*, *Madhya* 19.151)

Devotional service is defined as a desire to serve the Lord as His menial servant, for His pleasure alone. Serving for our pleasure is not devotion. When the *guru* sows the seed of devotion in our heart, we have to nourish it with hearing and chanting. "I am a servant and my duty is to serve": when we become established in this conviction, we are gardeners. If after receiving the seed of *bhakti* from *guru*—the seed that Lord Krishna in the form of *guru* awarded us out of His causeless mercy—we fail to engage in Krishna's service but rather become indifferent, we will find ourselves in trouble.

Hearing and chanting about the Lord is like water for the creeper of devotion. Persons who have taken complete shelter at the spiritual master's lotus feet are like gardeners. It is essential to nourish and safeguard the devotional creeper by faithfully engaging in the Lord's service. Otherwise, we will face various difficulties.

Impediments on the devotional path are removed by the strength of the *gurus* mercy. Once they are



removed we will make quick progress. Therefore, we should hear about the Lord from the spiritual master and the saints and study the devotional literature under their guidance. "Hearing" includes studying that literature. If we become distracted from our *gurus* feet for even a moment, it is inevitable that we will become degraded. Our only duty is to always serve the guru with love and devotion and to associate with saintly persons.

— *AmṛtaVāṇī: Nectar of Instructions of Immortality* by Srila Bhaktisiddhānta Sarasvatī Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja. Adapted and Published by Īśvaradāsa Translated from Bengali by Bhūmipatidāsa.

PURE BHAKTI IS THE ONLY MEANS TO PERFECTION

Srila Vishvanatha Chakravarti Thakura

Bhakti is the only means to attain complete perfection. To abandon this path and accept voluntary hardships in pursuit of empirical knowledge is as futile as beating the empty husks of wheat. As the *Śrīmad-Bhāgavatam* (10.14.4) describes in the following verse, one gains nothing from it but useless toil.

*śreyah-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātīnām*

My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.

The *Śrīmad-Bhāgavatam* (1.5.17) states, *kovārtha āpto' bhajatām svadharmataḥ* — that if a man gives up his occupational duties to serve the Supreme Lord, Hari, and in the process accidentally falls down before attaining perfection, then still there is no loss by his having abandoned his occupational duties. Again the *Śrīmad-Bhāgavatam* (10.14.5) describes that many *yogis* in the past tried to attain the Lord's lotus feet by their own endeavors; they offered the results of yogic practices the Lord and, because of it, became eligible to hear about transcendental glories. Hearing those transcendental topics an rendering devotional service made them self-realized, and thus achieved the supreme destination.

These scriptural evidences clearly indicate that for the *yogis*, *jñānīs*, and *karmīs* to become successful

nityaṁ bhāgavata-sevayā

in their individual paths, their engagement in devotional service is imperative. Whereas to attain perfection the path of *bhakti* which results in spontaneous love of Godhead *prema*, there is no need of *yoga*, *jñāna* and *karma*, or any other process. The scripture *Śrīmad-Bhāgavatam*. (11.20.31) states that the cultivation of knowledge renunciation are not conducive to the path of *bhakti*, and that one who has left all other types of religion and is solely surrendered unto Krishna is the best of all saintly souls. From these instructions we understand that there is no question of *bhakti* ever being dependent on anything extraneous. In fact, all other processes like *yoga*, *jñāna* and *karma* are able to offer the practitioner the desired results only with the help of *bhakti*. Thus Bhakti-devi, instead of being dependent on the other processes, in turn lends her potency to them so that these other processes are able to give the desired results. Bhakti-devi on her own can offer same results. Hence the *Śrīmad-Bhāgavatam* (11.20.32-33) states,

"Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga charity, religious duties, and all other means of perfecting life is easily achieved by devotees through loving service to Me."

Besides, what is the use of acquiring such results without *bhakti*? Therefore the *Hari-bhakti-sudhodaya* (3.11-12) declares:

*bhagavad-bhakti-hīnasya jātih sāstram japas tapaḥ
aprānasyaiva dehasya maṇḍanam loka-rañjanam*

A person's noble birth, studying the Vedas, chanting *mantras* performing penances, and so on are an worthless if he is bereft of devotion, or *bhakti*. Just like the decorations of a dead body.

— *Taken from Sri Madhurya-Kadambini* by Srila Vishvanatha Cakravarti Thakura. Translated by Sarvabhavana dasa.

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS Projects

E-Magazines, E-books, Education
is a branch of

International Society for Krishna Consciousness

Founder-Acārya: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevi Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance and Radhadyuti Das, Sudevi dasi for proof reading.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.

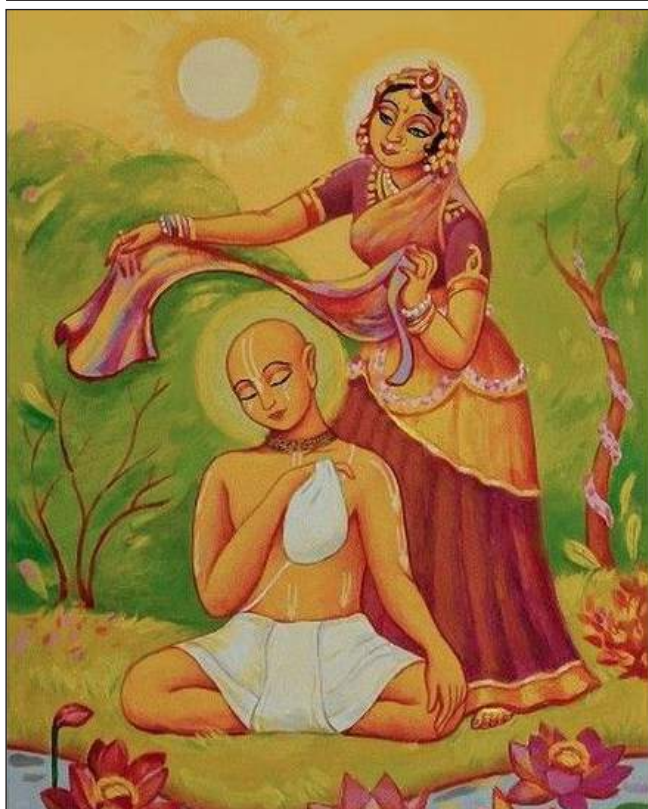


Śrī Aparā Ekādāśī

Issue no:62

22nd May 2017

The Characteristics Of Liberated Souls



Features

THE CHARACTERISTICS OF RSABHADEVA
Srila Sukadeva Goswami

THE EIGHT SYMPTOMS OF A JIVAN-MUKTA
His Divine Grace
A.C.Bhaktivedanta Swami Prabhupada

AT WHAT STAGE IS
A BHAKTA CONSIDERED MĀYĀ-MUKTA?"
Srila Bhaktivinoda Thakura

A DEVOTEE IS FREE
FROM ALL MATERIAL DESIGNATIONS
Srila Jagadananda Pandita

CAN A PERSON BECOME LIBERATED
SIMPLY BY BECOMING A SANNYĀSĪ?
Srila Bhaktisiddhanta Saraswati Thakura



THE CHARACTERISTICS OF RSABHADEVA Sri Sukadeva Goswami

Sri Sukadeva Goswami said: Sri Rsabhadeva was born as the son of Maharaja Nabhi. From His very birth He manifest symptoms of the Supreme Lord, such as marks on the bottom of His feet (flag, thunderbolt, etc.). This child was equal to everyone and was very peaceful. He could control His senses and His mind, and, possessing all opulence, He did not hanker for material enjoyment. Endowed with all these attributes, the son of Maharaja Nabhi became more powerful day by day. Seeing this, the citizens, learned *brāhmaṇas*, demigods and ministers wanted Rsabhadeva to be the appointed ruler of the earth. When the son of Maharaja Nabhi became visible, He evinced all good qualities described by the great poets, namely, a well-built body with all the symptoms of the Godhead, personal prowess, strength, beauty, name, fame, influence and enthusiasm. When His father Maharaja Nabhi, saw all these qualities, he thought his son to be the best of human beings or the supreme being. Therefore he gave Him the name Rsabha.

Indra, the King of heaven, who is very materially opulent, became envious of King Rsabhadeva. Consequently, he stopped pouring water on the planet known as *Bhārata-varṣa*. At that time the Supreme Lord, Rsabhadeva, the master of all mystic power, understood King Indra's purpose and smiled to Himself. Then, by His internal potency (*yoga-māyā*), He showered profuse rainfall on His kingdom, which was known as *Ajanābha*. Due to getting a perfect son as he had desired, King Nabhi was overwhelmed with transcendental bliss and was always very affectionate to Him. With ecstasy and a faltering voice he addressed Him saying, "My dear son, my darling." The mentality of accepting the Supreme Lord, the father of all as his son was brought about by the *yoga-māyā* energy of the Lord. Out of His supreme good will, the Lord became his son and dealt with everyone as if He were an ordinary human being. Thus King Nabhi began to raise his transcendental son with great affection, and he was overwhelmed with transcendental bliss, joy and devotion.

POPULARITY OF RSABHADEVA

King Nabhi understood that his son, Rsabhadeva, was very popular with the citizens and government officers and ministers. Understanding the popularity of his son, Maharaja Nabhi enthroned Him as the emperor of the world with the duty of giving protection to the general

nityaṁ bhāgavata-sevayā

populace in terms of the Vedic religious system. To support Him in this, Maharaja Nabhi entrusted Him into the hands of learned *brāhmaṇas*, who would guide Him in His governmental administration. Then Maharaja Nabhi and his wife, Merudevi, went to Badarikashrama in the Himalayan Mountains, where the King very jubilantly and with expertise engaged himself in performing austerities and penances. In full *samādhi* he worshiped the Supreme Personality of Godhead, Nara-Narayana, who is Krishna in His plenary expansion. By doing so, in course of time, Maharaja Nabhi was elevated to the spiritual world known as Vaikuntha.

GLORIES OF MAHARAJA NABHI

yasya ha pāṇḍaveya ślokāv udāharanti —

O Maharaja Parikṣit, to glorify Maharaja Nabhi, the sages of yore composed two verses:

*ko nu tat karma rājarṣer
nābher anv ācaret pumān
apatyatām agād yasya
hariḥ śuddhena karmaṇā*

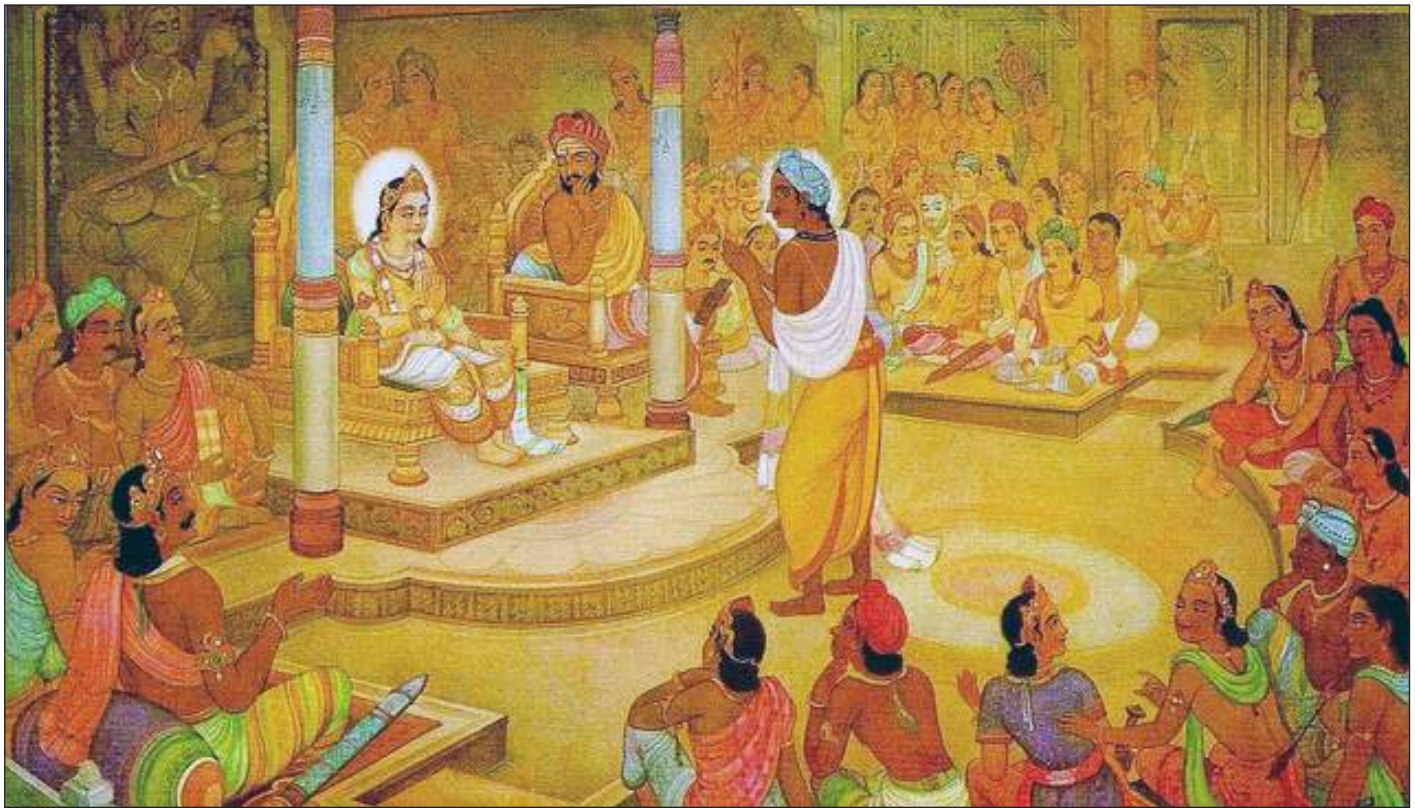
"Who can attain the perfection of Maharaja Nabhi? Who can duplicate his activities? Because of his devotional service, the Supreme Personality of Godhead agreed to become his son."

*brahmaṇyo 'nyaḥ kuto nābher
viprā maṅgala-pūjitāḥ
yasya barhiṣi yajñeśaṁ
darśayām āsur ojasā*

"Who is a better worshiper of *brāhmaṇas* than Maharaja Nabhi? Because he worshiped the qualified *brāhmaṇas* to their full satisfaction, the *brāhmaṇas*, by their brahminical prowess, brought before Maharaja Nabhi the Supreme Personality of Godhead, Narayana."

HOUSEHOLD LIFE OF RSABHADEVA

After Maharaja Nabhi departed for Badarikashrama, the Supreme Lord, Rsabhadeva, understood that the kingdom was His field of activities. He therefore became exemplary in His behavior and taught the duties of a householder by first accepting *brahmacarya* under the direction of spiritual masters. He also went to live at the spiritual masters' place, the *gurukula*. After His education was complete, He gave gifts (*guru-*



dakṣiṇā) to His spiritual masters and then began the life of a householder. He married a woman named Jayanti and begot one hundred sons who were as powerful and qualified as He Himself. His wife Jayanti had been offered to Him by Indra, the King of heaven. Rsabhadeva and Jayanti performed householder life in an exemplary way, carrying out ritualistic activities ordained by the *śruti* and *smṛti śāstra*. Of Rsabhadeva's one hundred sons, the eldest, named Bharata, was a great, exalted devotee endowed with great qualities. In his honor, this planet has become known as *Bhārata-varṣa*. After Bharata, ninety-nine other sons were born. Among them were nine elderly sons, named Kushavarta, Ilavarta, Brahmavarta, Malaya, Ketu, Bhadrāsena, Indrasprk, Vidarbha and Kikata. In addition to these sons were Kavi, Havi, Antarikṣa, Prabuddha, Pippalayana, Avirhotra, Drumila, Camasa and Karabhajana. These were all very exalted, advanced devotees and authorized preachers of *Śrīmad-Bhāgavatam*. These devotees were glorious due to their unflinching devotion to Vasudeva, the Supreme Personality of Godhead. Therefore they were very exalted. To satisfy your mind perfectly, I (Sukadeva Goswami) shall hereafter describe the characteristics of these nine devotees when I discuss the conversation between Narada and Vasudeva. In addition to these nineteen sons mentioned above, there were eighty-one younger ones, all born of Rsabhadeva and Jayanti. According to the order of their father, they became very cultured, well-behaved, pure in their activities and expert in Vedic knowledge and the

performance of Vedic rituals. Thus they all became perfectly qualified *brāhmaṇas*.

PERSONAL CHARACTERISTIC AND BEHAVIOUR OF RSABHADEVA


Being an incarnation of the Supreme Personality of Godhead, Lord Rsabhadeva was fully independent. His form was spiritual, eternal and full of transcendental bliss. He was never touched by the four principles of material misery (birth, death, old age and disease). Nor was He ever materially attached. He was always equipoised, and saw everyone on the same level. He was unhappy to see others unhappy, as He was the well-wisher of all living entities. Although He was a perfect personality, the Supreme Lord and controller of all, He nonetheless acted as if He were an ordinary conditioned soul. He strictly followed the principles of *varṇāśrama-dharma* and acted accordingly. Over the course of time, the principles of *varṇāśrama-dharma* had become neglected; therefore through His personal characteristics and behavior, He taught the ignorant public how to perform duties within the *varṇāśrama* system. In this way He regulated the household life of general populace, enabling them to develop religion and economic well-being and to attain reputations, sons and daughters, material pleasure and finally eternal life. Through His instructions on following the principles of *varṇāśrama-dharma*, He showed how people could remain as householders and at



the same time become perfect. Whatever action is performed by a great man, common men follow. Although Lord Rsabhadeva knew all confidential Vedic knowledge, which includes instructions on all occupational duties, He still maintained Himself as a *kṣatriya* and followed the instructions of the *brāhmaṇas* as they related to mind control, sense control, tolerance and so on. Thus He ruled the people according to the system of *varṇāśrama-dharma*, which enjoins that the *brāhmaṇas* instruct the *kṣatriyas* and the *kṣatriyas* administer the state through the *vaiśyas* and *śūdras*. Lord Rsabhadeva performed all kinds of sacrifices one hundred times according to the instructions of the Vedic literatures. Thus He satisfied Lord Vishnu in every respect. All the rituals were enriched by first-class ingredients. They were executed in holy places according to the proper time and by priests who were all young and faithful. In this way Lord Vishnu was worshiped, and the *prasāda* was offered to all the demigods. Thus the functions and festivals were all successful. No one likes to possess anything that is like a will-o'-the-wisp or a flower in the sky, for everyone knows very well that such things do not exist. When Lord Rsabhadeva ruled this planet of *Bhāratavarṣa*, even common men did not want to ask for anything, at any time or by any means. This was because everyone was completely satisfied at heart. The people were absorbed in

nityaṁ bhāgavata-sevayā

great affection for the King and since this affection was always growing they were never inclined to ask for anything. Once while touring the world, Lord Rsabhadeva, the Supreme Lord, reached a place known as Brahmapur. At that place was a great conference of learned *brāhmaṇas*, and all the King's sons attentively heard the instructions of the *brāhmaṇas* there. At that assembly, within the hearing of the citizens, Rsabhadeva also instructed His sons, although they were already very well-behaved, devoted and qualified. He instructed them so that in the future they could perfectly rule the world.

—*Śrīmad-Bhāgavatam (Bhāgavata Purāṇa)* » Canto 5: The Creative Impetus
» Chapter 4: The Characteristics of Rṣabhadeva, the Supreme Personality of Godhead » Verses: 1-19. 

THE EIGHT SYMPTOMS OF A *JIVAN-MUKTA* His Divine Grace

A.C. Bhaktivedānta Swami Prabhupada


When Maharaja Nabhi saw that his son Rsabhadeva was popular with the general populace and the governmental servants, he chose to install Him on the imperial throne. In addition, he wanted to entrust his son into the hands of the learned *brāhmaṇas*. This means that a monarch was supposed to govern strictly according to Vedic principles. He is supposed to be under the guidance of learned *brāhmaṇas*, who could advise Him according to the standard Vedic scriptures like *Manu-smṛiti* and similar *śāstras*. It is the duty of all kings to rule the citizens according to Vedic principles. According to Vedic scriptures, society is divided into four categories—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*. *Cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ* (Bg. 4.13). After dividing society in this way, it is the King's duty to see that everyone executes Vedic principles according to his caste. A *brāhmaṇa* must perform the duty of a *brāhmaṇa* without cheating the public. It is not that one attains the name of a *brāhmaṇa* without having the necessary qualifications. In addition, retirement at the end of life is compulsory. Maharaja Nabhi, although still a king, retired from family life and went with his wife to a place called Badarikashrama in the Himalayas, where the Deity Nara-Narayana is worshiped. The King accepted all kinds of austerity very expertly and jubilantly. He did not at all mind leaving his comfortable life at home, although he was the emperor. Despite undergoing severe austerities and penances, he felt very pleased at Badarikashrama, and he did everything there expertly. In this way, being fully absorbed in Krishna consciousness (*samādhi-yoga*), always thinking of Krishna, Vāsudeva, Maharaja Nabhi



attained success and was promoted to the spiritual world, Vaikunthaloka.

This is the way of Vedic life. One must stop the process of repeated birth and death and return home, back to Godhead. We should act in such a way that after giving up this body, we will become liberated from the bondage of repeated birth and death. This is called *jivan-mukti*. Srila Viraraghava Ācārya states that in the *Chāndogya Upaniṣad* there are eight symptoms of a *jivan-mukta*, a person who is already liberated even when living in this body. The first symptom of one so liberated is that he is freed from all sinful activity (*apahata-pāpa*). As long as one is under the clutches of *māyā* in the material energy, one has to engage in sinful activity. *Bhagavad-gītā* describes such people as *duṣkṛtinaḥ*, which indicates that they are always engaged in sinful activity. One who is liberated in this life does not commit any sinful activities.

Sinful activity involves illicit sex, meat-eating, intoxication and gambling. Another symptom of a liberated person is *vijara*, which indicates that he is not subjected to the miseries of old age. Another symptom is *vimṛtyu*. A liberated person prepares himself in such a way that he does not take any more material bodies, all of which are destined to die. In other words, he does again not fall into the cycle of repeated birth and death. Another symptom is *viśoka*, which indicates that he is callous to material happiness and distress. Another is *vijighatsa*, which indicates that he no longer desires material enjoyment. Another symptom is *apipātā*, which means that he has no desire other than to engage in the devotional service of Krishna, his dearest desirable Lord. A further symptom is *satya-kāma*, which indicates that all his desires are directed to the Supreme Truth, Krishna. He does not want anything else. He is *satya-saṅkalpa*. Whatever he desires is fulfilled by the grace of Krishna. First of all, he does not desire anything for his material benefit, and secondly if he desires anything at all, he simply desires to serve the Supreme Lord. That desire is fulfilled by the Lord's grace. That is called *satya-saṅkalpa*. Śrī Sukadeva says that the devotee attains the qualities of the Supreme Personality of Godhead. This is called *sadharma*, (the same quality). Just as Krishna is never born and never dies, His devotees who return to Godhead never die and never take birth within the material world.

—Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 5: The Creative Impetus
» Chapter 4: The Characteristics of Rṣabhadeva, the Supreme Personality of Godhead » Verse: 5, Purport. 

AT WHAT STAGE IS A BHAKTA CONSIDERED *MĀYĀ-MUKTA*?" Srila Bhaktivinoda Thakura

Raghunatha dasa Babaji, “As soon as the jiva is initiated into *śuddha-bhakti*, he receives the designation *māyā-mukta* jiva, a liberated soul. However, he is only truly emancipated from the subjugation of *māyā* when he has fully matured in *sādhana-bhakti*. Prior to this maturity, the jiva is liberated only to the extent he has attained *svārūpa-gata-māyā-mukti*, awareness of his constitutional spiritual nature and liberation from false ego. *Vastu-gata-māyā-mukti*, complete liberation, takes place when the jiva is completely freed from his gross and subtle material bodies and established in his *svārūpa* and his transcendental service. Sincere adherence to the process of *sādhana-bhakti* ignites at some stage the spark of *bhāva-bhakti*. If the flame of *bhāva-bhakti* is kept burning and the jiva has thus become firmly fixed in this elevated state of spiritual consciousness, then at the time of



leaving the gross body, his subtle body will also dissolve and he will obtain his pure transcendental *svarūpa* and transcendental service.”

“The material conditioning of the jiva remains therefore throughout the period of *sādhana-bhakti*, even spilling over into the beginning stage of *bhāva-bhakti*, though only residual amounts persist. Therefore, the authorities in our line have included *sādhana-bhakti* and *bhāva-bhakti* within the five levels of consciousness considered *māyā-kavalita*, under the influence of *māyā*. The gross materialist seeking *bhukti* and the *jñānī* seeking *mukti* most certainly also belong to these five levels.”

“Amongst those souls who are liberated, complete emancipation from subservience to *māyā* is eventually accomplished only by those jivas blessed with *suddha-bhakti* to Sri Hari. The imprisonment of the jiva began when the jiva forgot his position as the eternal servant of Sri Krishna. This forgetfulness is the original offence of the jiva and is the root of all the jiva’s subsequent offences. Only the mercy of Sri Krishna can forgive all these offences and nothing else. Therefore, the mercy of Sri Krishna alone is the indispensable instrument

that can fully release the jiva from the captivity of *māyā*.”

“The monistic philosophers cultivating empirical knowledge are under the false impression that just by acquiring knowledge one can attain *mukti*. However, it is impossible to attain complete *mukti* without the benediction of Sri Krishna. In the *Srīmad-Bhāgavatam*, 10.2.32-33, this point is explained:

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
ārūhya kṛcchreṇa param padam tataḥ
patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

‘O lotus-eyed one, those who think they are liberated in this life, but do not render devotional service to You, must be of impure intelligence. Although they accept severe austerities and penances, and rise to the spiritual position, to the impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.’



*tathā na te mādharma tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhrdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakanīkapa-mūrdhasu prabho*

‘O Supreme Personality of Godhead, Madhava, Your intimate and surrendered devotees are held tightly by the bonds of love they have for Your lotus feet. Hence, they are not afraid of falling from the path of *bhakti*, unlike those who proudly consider themselves as *vimukta*, liberated. O Lord, Your devotees are so well protected by You that they dauntlessly dance on the heads of those who try to hinder them.’

Vrajanatha, “How many types of *māyā-mukta* jivas are there?”

Raghunatha dasa Babaji, “Initially, there are two types of *māyā-mukta* jivas: the *nitya-mukta* jivas, eternally liberated souls; and the *baddha-mukta* jivas, those who have attained liberation from their previous conditioned, material existence. The *nitya-mukta* jivas were never captured by *māyā*. They are categorized into two groups: *nitya-mukta* jivas who are *aiśvarya-gata*, engrossed in the opulence of the Lord in a reverential mood; and those who are saturated in *mādhurya-gata*, the nectarean moods of the divine conjugal love of Sri Sri Radha Krishna.”

“The *aiśvarya-gata-nitya-mukta* jivas are the *nitya-pārṣadās* of Sri Narayana, the presiding Lord of Vaikuntha. They are the particles of the spiritual effulgence emanating from Sri *Mūla-Saṅkarṣaṇa*, who resides in Vaikuntha.”

“The *mādhurya-gata-nitya-mukta* jivas are the *nitya-pārṣadās* of Sri Krishna, the Lord of *Vraja-vṛndāvana*. They are the particles of the spiritual effulgence emanating from the body of Sri Balarama, who is situated in *Goloka-Vṛndāvana*.”

“The *baddha-mukta* jivas after the attainment of *mukti* are of three types: *aiśvarya-gata*, those steeped in the opulences of the Lord; *mādhurya-gata*, those absorbed by the sweetness of the Lord; and *brahma-jyotir-gata*, those who meditate upon the impersonal *brahma-jyotir* effulgence of the Lord.”

“The jivas who in their period of *sādhana* were inclined to the reverential moods of *bhakti* in *aiśvarya* were elevated to the planets of Sri Narayana in Vaikuntha as the associates of His *nitya-pārṣadās*. Those jivas who in their period of *sādhana* were attracted to the intimate moods of *bhakti* in *mādhurya* became the eternal residents of Sri Krishna’s *Goloka-Vṛndāvana* and now relish nectarine *rasa* as the associates of Sri Krishna and His *nitya-pārṣadās*. However, those jivas who sought to merge into the non-dual Absolute Brahman and as a result have attained *sāyujya-*

mukti after death are in the debilitated situation of *brahma-sāyujya*, amalgamation into the impersonal *brahma-jyotir*.”

—Jaiva-dharma » Chapter Seventeen: Nitya-dharma: Sambandha, Abhidheya and Prayojana » Part Five: The Liberation of the Jīva from the Prison House of Māyā » Translated by Bhaktivedanta Book Trust, Int. and Sarvabhāvana dāsa

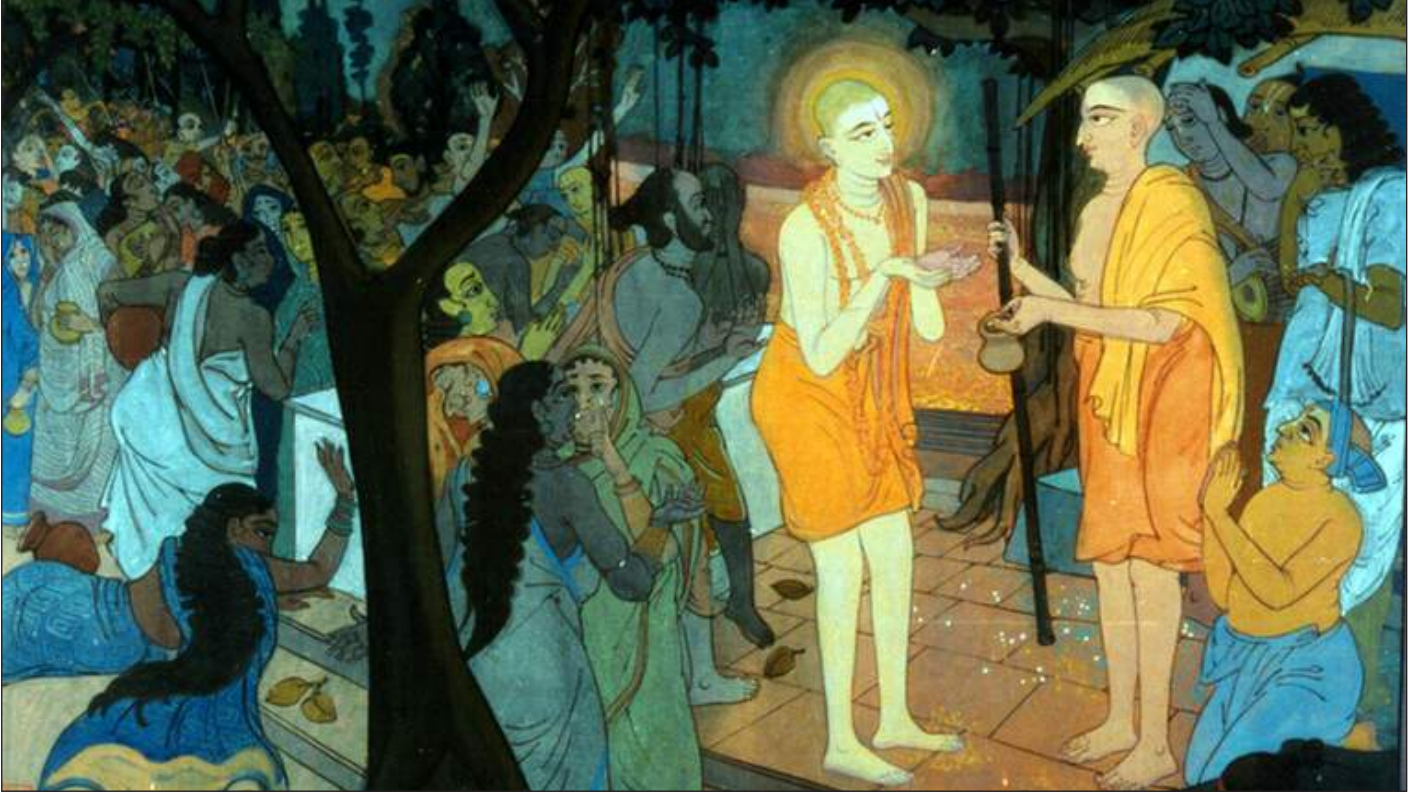
A DEVOTEE IS FREE FROM ALL MATERIAL DESIGNATIONS Sri Jagadananda Pandita

The natural propensity for one who is in the material concept of life is to be attracted to speculative knowledge, fruitive activities and the designations of caste and social order. When the pure soul begins associating with the body, he develops the mood of false identification, thinking in terms of 'me' and 'mine'. But one who is free from such false identification is to be considered an eternally liberated soul and dear to the Supreme Lord Hari.

He who is free from possessiveness and is completely detached from material things does not make bodily distinctions like 'you' and 'me', which create imaginary friends and enemies. One who looks equally upon all living entities, making no distinctions between them, is equipped and free from anxiety. He is certainly to be counted amongst the best of the devotees of the Lord.

Such a devotee never leaves the shelter of





the Lord's lotus feet, even if he is offered all the opulence of the entire universe. The Lord's lotus feet are the most coveted object of the demigods and sages. Never for a single moment does he forget the lotus feet of Sri Krishna. He is foremost amongst the pure devotees of the Lord, and he is always in a blissful state of consciousness.

—From *Sri Prema-Vivarta* of *Srila Jagadananda Pandita* » Translated by *Sarvabhāvanadāsa*.

CAN A PERSON BECOME LIBERATED SIMPLY BY BECOMING A *SANNYĀSĪ*? *Srila Bhaktisiddhanta Saraswati Thakura*

Dressing like a *sannyāsī* and becoming a real *sannyāsī* are not the same thing. We have to take *sannyāsa* from material enjoyment and the desire for liberation. One who has made Krishna's devotional service the essence of life by renouncing the desire for religiosity, economic development, sense gratification, and liberation is the real *sannyāsī*.

To become a real *sannyāsī* means to follow in the footsteps of the *mahājānas* and to become attached to the transcendental Lord. In addition, dressing like a *sannyāsī* is nothing but imitation, pretense. Sri Mahāprabhu states: *parātma-niṣṭhā-mātraveśa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa*: "The real purpose of accepting *sannyāsa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence." (*Caitanya-caritāmṛta*, Madhya 3.8)

If after accepting *sannyāsa* one lovingly serves Krishna with body, mind, speech, wealth, knowledge, intelligence, and his possessions, he can both become liberated from material existence and become a *bhakta*. It is impossible to attain any benefit without rendering the Supreme Lord service. Whether one lives at home or in the Temple, one must engage in the Lord's service as his life and soul. Then only can he please the Lord. He must give up miserliness and the propensity to cheat. If he can make the Lord's service the goal of life, he can attain the Lord's mercy in this lifetime.

—*Amṛta Vāṇī*: *Nectar of Instructions of Immortality* by *Srila Bhaktisiddhānta Sarasvatī* Compiled by *Sripāda Bhakti Mayukha Bhāgavat Mahārāja*. Adapted and Published by *Īśvaradāsa* Translated from Bengali by *Bhumipatidāsa*.

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS Projects

E-Magazines, E-books, Education
is a branch of

International Society for Krishna Consciousness

Founder-Ācārya: His Divine Grace
A.C. Bhaktivedānta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevi Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda

©Bhaktivedānta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.

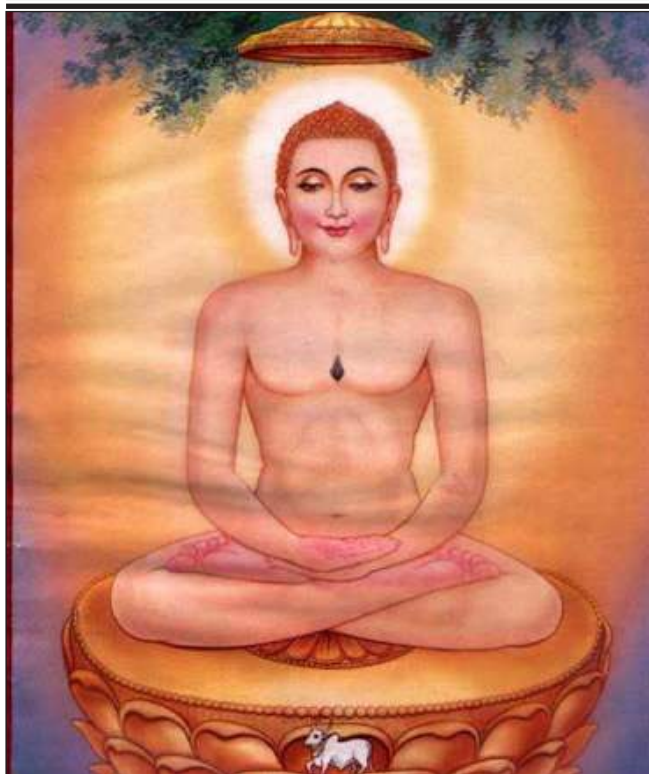


Śrī Pāṇḍava-nirjalā Ekādaśī

Issue no:63

5th June 2017

Teachings, Activities And Nature Of Lord Rsabhadeva



Features

TEACHINGS OF LORD RSABHADEVA
Srila Sukadeva Goswami

THE HARD KNOT IN THE HEART
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

**PIERCING THE KNOT
OF MATERIAL DESIRES**
Srila Bhaktivinoda Thakura

DIVINE ACTIVITIES OF LORD RSABHADEVA
Summary of Chapter six, Fifth Canto

**TRANSCENDENTAL NATURE
OF LORD RSABHADEVA**
Srila Jiva Goswami

ARHAT COMMUNITY AND RSABHADEVA
Srila Bhaktisiddhanta Saraswati



Lord Rsabhadeva

TEACHINGS OF LORD RSABHADEVA

Srila Sukadeva Goswami

Lord Rsabhadeva told His sons: My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, as that is available even for the dogs and hogs that eat stool. Rather one should engage in penance and austerity to achieve the divine platform of devotional service to the Supreme Lord. By such activities, one's heart is purified, and, he finally attains eternal, blissful life, which is transcendental to material happiness and which continues forever. One can enter the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities- either impersonalists or devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to such *mahātmās*. For those who are not interested in such activities, who associate with people fond of womanly association and sex, the gate to hell is wide open.. The *mahātmās* do not see any difference between one living entity and another. They are equipoised, very peaceful and are fully absorbed in devotional service to the Lord. They are devoid of anger, and work for the benefit of everyone. They never behave in an abominable way. Such people are known as *mahātmās*. Those who are interested in reviving Krishna consciousness and increasing their love of Godhead do not like to do anything unrelated to Krishna. They are not interested in mingling with people who are busy maintaining their bodies through eating, sleeping, mating and defending. Although they may be householders, they are not attached to their homes. Nor are they attached to

nityaṁ bhāgavata-sevayā

wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people habitually collect only enough money to keep body and soul together.

When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and performs all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Truthfully speaking, the living entity should not have taken on a material body - he has been granted the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification by which he perpetually gets material bodies one after another.

As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, *karma* has its resultant actions. If a person is engaged in any kind of *karma*, his mind is called *karmātmaka*, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body. When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being, and his mind is subjugated by fruitive activity. Therefore, until one has love for Lord Vasudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again. Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a useless waste of time. Being forgetful of his real self interest, he tries to be happy in the material world, centering his attention on his home, which is based on sexual intercourse and because of this he gets all kinds of material miseries. In this way he is no better than a foolish animal. The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of "I and mine." Only when the strong knot in the heart of a person implicated in material life due to the results of past action is loosened does one turn away from attachment to home, wife and children. In this way, he gives up the basic principle of illusion [I and mine] becomes liberated and gradually ascends to the transcendental world.

O My sons, you should accept as *guru* a highly elevated *paramahansa*. In this way, you should place your faith and love in Me, the Supreme Personality of Godhead. You should detest sense gratification and tolerate the duality of pleasure and pain, which are like the seasonal changes of summer and winter. Try to realize the true condition of living entities, who are miserable even in the higher planetary systems. Philosophically inquire about the truth, and undergo all kinds of austerities and penances for the sake of devotional service. Give up the endeavor for sense enjoyment and instead perform the service of the Lord.



Listen to discussions about the Supreme Personality of Godhead, and always associate with His devotees. Chant about and glorify the Supreme Lord, and look upon everyone equally by spiritual vision. Give up enmity and subdue anger and lamentation. Abandon identifying the self with the body and the home, and practice regularly reading the revealed scriptures. Live in a secluded place and practice the process by which you can completely control your life air, mind and senses. Have full faith in the revealed scriptures, the Vedic literatures, and always observe celibacy. Perform your prescribed duties and avoid unnecessary talk. Always thinking of the Supreme Personality of Godhead, acquire knowledge from the right source. Thus practicing *bhakti-yoga*, patiently and enthusiastically, you will be elevated in knowledge and will be able to give up the false ego. My dear sons, you should very carefully act as I have advised you. By these means you will be freed from ignorance in the form of the desire for fruitive activity, and thus the knot of bondage in the heart will be completely severed. For further advancement, you should also give up the means. That is, you should not become attached to the process of liberation itself.

If one is serious about going back home, back to Godhead, he must consider the mercy of the Supreme Personality of Godhead the summum bonum and chief aim of life. If he is a father instructing his sons, a spiritual master instructing his disciples, or a king instructing his citizens, he must instruct them as I have instructed yourselves. Without being angry, he should continue giving instructions, even if his disciple, son or citizen is sometimes unable to follow them. Ignorant people who engage in pious and impious activities should be engaged in devotional service by all means. They should be taught to always avoid fruitive activity. If one puts his disciple, son or citizen who is bereft of transcendental vision into the bondage of *karmic* activity, how will he profit? It is like leading a blind man to a dark well and causing him to fall in. Due to ignorance, a materialistic person does not know anything about the auspicious path in life and his real self-interest. He is simply bound by material cravings and all his plans are made for this purpose. For temporary sense gratification, such a person creates a society of envy, and due to this mentality, he plunges into the ocean of suffering. Such a foolish person does not know the cause of his suffering. If someone is ignorant and addicted to the path of *samsāra*, how can one who is actually learned, merciful and advanced in spiritual knowledge engage him in fruitive activity and thus further entangle him in material existence? If a blind man is walking down a dangerous path, how can a gentleman allow him to continue on his way? No wise or kind man can allow this. One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.

My transcendental body [*sac-cid-ānanda-vigraha*] looks exactly like an ordinary human form, but it is not. It is inconceivable. I am not forced by nature to accept a particular type of body; I take on a spiritual body by My own sweet will. My heart is also spiritual, and I always

think of the welfare of My devotees. Therefore within My heart can be found the process of devotional service, which is meant for the devotees. I abandoned irreligion [*adharmā*] and non-devotional activities far from My heart. They do not appeal to Me. Due to all these transcendental qualities, people generally pray to Me as Rsabhadeva, the Supreme Personality of Godhead, the best of all living entities. My dear boys, you are all born of My heart, which is the seat of all spiritual qualities. Therefore you should not be like materialistic and envious men. You should accept as your leader your eldest brother, Bharata, who is exalted in devotional service. If you engage yourselves in Bharata's service, your service to him will include My service, and you will be able to rule the citizens automatically. Of the two manifest energies [spirit and dull matter], beings possessing living force [vegetables, grass, trees and plants] are superior to dull matter [stone, earth, etc.]. Superior to non-moving plants and vegetables are worms and snakes, which can move. Superior to worms and snakes are animals that have developed intelligence. Superior to animals are human beings, and superior to human beings are ghosts because they have no material bodies. Superior to ghosts are the Gandharvas, and superior to them are the Siddhas. Superior to the Siddhas are the Kinnaras, and superior to them are the asuras. Superior to the asuras are the demigods, and of the demigods, Indra, the King of heaven, is supreme. Superior to Indra are the direct sons of Lord Brahma, sons like King Dakṣa, and supreme among Brahma's sons is Lord Shiva. Since Lord Shiva is the son of Lord Brahma, Brahma is considered superior, but Brahma is also subordinate to Me, the Supreme Personality of Godhead. However, because I am inclined to the *brāhmaṇas*, the *brāhmaṇas* are best of all.

O respectful *brāhmaṇas*, as far as I am concerned, no one in this world is equal or superior to the *brāhmaṇas*. I do not find anyone comparable to them. When people know My motive, after performing rituals according to the Vedic principles they offer food to Me with faith and love through the mouth of a *brāhmaṇa*. When food is thus offered unto Me, I eat it with full satisfaction. Indeed, I derive more pleasure from food offered in that way than from the food offered in the sacrificial fire. The Vedas are My eternal transcendental sound incarnation. Therefore the Vedas are *śabda-brahma*. In this world, the *brāhmaṇas* thoroughly study all the Vedas, and because they assimilate the Vedic conclusions, they are considered to be the Vedas personified. The *brāhmaṇas* are situated in the supreme transcendental mode of nature, *sattva-guṇa*. Because of this, they are fixed in mind control [*śama*], sense control [*dama*], and truthfulness [*satya*]. They describe the Vedas in their original sense, and out of mercy [*anugraha*] they preach the purpose of the Vedas to all conditioned souls. They practice penance [*tapasya*] and tolerance [*titikṣā*], and they realize the position of the living entity and the Supreme Lord [*amubhava*]. These are the eight qualifications of the *brāhmaṇas*. Therefore among all living entities, no one is superior to the *brāhmaṇas*. I am fully opulent, almighty and superior to Lord Brahma and Indra, the King of the heavenly



planets. I am also the bestower of all happiness obtained in the heavenly kingdom and by liberation. Nonetheless, the *brāhmaṇas* do not seek material comforts from Me. They are very pure and do not want to possess anything. They simply engage in My devotional service. What then is the need of their asking for material benefits from anyone else?

My dear sons, you should not envy any living entity, be he moving or nonmoving. Knowing that I am situated in them, you should offer respect to all of them at every moment. In this way, you offer respect to Me. The true activity of the sense organs, mind, sight, words and all the knowledge-gathering and working senses is to engage fully in My service. Unless his senses are thus engaged, a living entity cannot think of getting out of the great entanglement of material existence, which is exactly like Yamaraja's stringent rope.

Sukadeva Goswami said: Thus the great well-wisher of everyone, the Supreme Lord Rsabhadeva, instructed His sons. Although they were perfectly educated and cultured, He instructed them just to set an example of how a father should instruct his sons before retiring from family life. *Sanmyāsīs*, who are no longer bound by fruitive activity and who have taken to devotional service after all their material desires have been vanquished, also learn by these instructions. Lord Rsabhadeva instructed His one hundred sons, of whom the eldest, Bharata, was a very advanced devotee and a follower of Vaisnavas.

In order to rule the whole world, the Lord enthroned His eldest son on the royal seat. Thereafter, although still at home, Lord Rsabhadeva lived like a madman, naked and with disheveled hair. Then the Lord took the sacrificial fire within Himself, and He left Brahmavarta to tour the whole world. After accepting the feature of *avadhūta*, a great saintly person without material cares, Lord Rsabhadeva passed through human society like a blind, deaf and dumb man, an idle stone, a ghost or a madman. Although people called Him such names, He remained silent and did not speak to anyone. Rsabhadeva began to tour through cities, villages, mines, rural areas, valleys, gardens, military camps, cow pens, the homes of cowherd men, transient hotels, hills, forests and hermitages. Wherever He traveled, all bad elements surrounded Him, just as flies surround the body of an elephant coming from a forest. He was always being threatened, beaten, urinated upon and spat upon. Sometimes people threw stones, stool and dust at Him, and sometimes people passed foul air before Him. Thus people called Him many bad names and gave Him a great deal of trouble, but He did not care about this, for He understood that the body is simply meant for such an end. He was situated on the spiritual platform, and, being in His spiritual glory, He did not care for all these material insults. In other words, He completely understood that matter and spirit are separate, and He had no bodily conception. Thus, without being angry at anyone, He travelled the whole world alone. Lord Rsabhadeva's hands, feet and chest were very long. His shoulders, face and limbs were all very delicate and symmetrically proportioned. His mouth

was beautifully decorated with His natural smile, and He appeared all the more lovely with His wide reddish eyes which resembled the petals of a newly grown lotus flower covered with morning dew. The irises of His eyes were so pleasing that they removed all the mental troubles of everyone who saw Him. His forehead, ears, neck, nose and all His other features were very beautiful. His gentle smile always made His face beautiful, so much so that He even attracted the hearts of married women. It was as though they had been pierced by arrows of Cupid. About His head was an abundance of curly, matted brown hair. His hair was disheveled because His body was dirty and not taken care of. He appeared as if He were haunted by a ghost.

When Lord Rsabhadeva saw that the general populace was antagonistic to His execution of mystic *yoga*, in order to counteract their opposition He accepted the behavior of a python. Thus He stayed in one place and lay down. While lying down, He ate and drank, and He passed stool and urine and rolled in it. Indeed, He smeared His whole body with His own stool and urine so that opposing elements might not come and disturb Him. Because Lord Rsabhadeva remained in that condition, the public did not disturb Him, but no bad aroma emanated from His stool and urine. Quite to the contrary, His stool and urine were so aromatic that they filled the countryside with a pleasant fragrance to a distance of eighty miles. In this way Lord Rsabhadeva followed the behavior of cows, deer and crows. Sometimes He moved or walked, and sometimes He sat down in one place. Sometimes He lay down, behaving exactly like cows, deer and crows. In that way, He ate, drank, passed stool and urine and cheated the people in this way. O King Pariksit, just to show all the *yogīs* the mystic process, Lord Rsabhadeva, the plenary expansion of Lord Krishna, performed wonderful activities. Actually He was the master of liberation and was fully absorbed in great transcendental bliss. Lord Krishna, Vasudeva, the son of Vasudeva, is the original source of Lord Rsabhadeva. There is no difference in Their constitution, and consequently Lord Rsabhadeva awakened the loving symptoms of crying, laughing and shivering. He was always absorbed in transcendental love. Due to this, all mystic powers automatically approached Him. These included the ability to travel in outer space at the speed of mind, to appear and disappear, to enter the bodies of others, and to see things far, far away. Although He could do all this, He did not exercise these powers.

—*Śrīmad-Bhāgavatam (BhāgavataPurāṇa)* » Canto 5: The Creative Impetus
» Chapter 5: Lord Rsabhadeva's Teachings to His Sons » Verse: 1-35

THE HARD KNOT IN THE HEART

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

In the lowest stage of devotional life, one is not an unalloyed devotee. *anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam* (*Śrī Caitanya-caritāmṛta, Madhya-līlā* 19.167). To be an unalloyed devotee, one must be freed from all material desires and untouched by fruitive activity and speculative knowledge. On the lower platform, one may



sometimes be interested in philosophical speculation with a tinge of devotion. However, at that stage one is still interested in sense gratification and is contaminated by the modes of material nature. The influence of *māyā* is so strong that even a person advanced in knowledge forgets that he is Krishna's eternal servant. Therefore he remains satisfied in his householder life, which is centered around sexual intercourse. Conceding to a life of sex, he agrees to suffer all kinds of material miseries. Due to ignorance, one is thus bound by the chain of material laws.

Sex serves as the natural attraction between man and woman, and when they are married, their relationship becomes more involved. Due to this entangling relationship between man and woman, there is a sense of illusion whereby one thinks, "This man is my husband," or "This woman is my wife." This is called *hṛdaya-granthi*, "the hard knot in the heart." This knot is very difficult to undo, even though a man and woman separate either for the principles of *varṇāśrama* or simply to get a divorce. Whatever the case, the man always thinks of the woman, and the woman always thinks of the man. Thus a person becomes materially attached to family, property and children, although all of these are temporary. He unfortunately identifies with his property and wealth. Sometimes, even after renunciation, one becomes attached to a temple or to the few things that constitute the property of a *saṁnyāsī*, but such attachment is not as strong as family attachment. The attachment to family is cause of the strongest illusion. In the *Satyā-saṁhitā*, it is stated:

*brahmādyā yājñavalkādyā
mucyante strī-sahāyinaḥ
bodhyante kecanaiteṣāṁ
viśeṣam ca vido viduḥ*

Sometimes it is found among exalted personalities like Lord Brahma that the wife and children are not a cause of bondage. On the contrary, the wife actually helps further spiritual life and liberation. Nonetheless, most people are bound by the knots of the marital relationship, and consequently they forget their relationship with Krishna.

—*Śrīmad-Bhāgavatam* (BhāgavataPurāṇa) » Canto 5: The Creative Impetus
» Chapter 5: Lord Rsabhadeva's Teachings to His Sons » Verse: 7 and 8,
Purport. ॐ

PIERCING THE KNOT OF MATERIAL DESIRES

Srila BhaktivinodaThakura

*proktena bhakti-yogena
bhajatomāsaḥkr̥ṇmuneḥ
kāmaḥṛdayyānaśyanti
sarvemaṇiḥṛdisthite
bhidyatehṛdaya-granthiś
chidyantesarva-saṁśayāḥ
kṣīyante cāśyakarmāṇi
mayidr̥ṣṭe 'khilātmani*

*nairapekṣyaṁparamprāhur
niḥśreyasamanalpakam
tasmānnirāśiṣobhaktir
nirapekṣasya me bhavet*

"When an intelligent person constantly engages in worshipping Me through loving devotional service as I have described, his heart becomes firmly situated in Me. Thus all material desires within his heart are destroyed. The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead. It is said that complete detachment is the highest stage of freedom. Therefore, one who has no personal desire and does not pursue personal rewards can achieve loving devotional service unto Me." *Śrīmad-Bhāgavatam* (11:20:20-31)

The purport is this: It is useless trying to independently destroy ignorance and lust in the heart. In the course of cultivating devotional service to the Lord all ignorance, lust, fruitive activities, doubts, and material bondage are destroyed by His mercy. The endeavor of *karmīs* and *jñānīs* does not yield such results. Therefore, when one becomes neutral by giving up other desires and hopes, he attains pure devotional service to Krishna.

We should not lose enthusiasm because we have no strength to destroy the reactions of *karma*. In the very beginning of devotional service the *sādhaka* must have faith with full enthusiasm. One pure *Vaiṣṇavaācārya* has written that the process of *bhajana-kriyā*, devotional practice, is of two types—*niṣṭhitā*, fixed, and *aniṣṭhitā*, flickering. With faith, one should learn devotional service under the merciful direction of a *sadhu*; and when he attains the stage of firm faith, he engages in *niṣṭhitā*, fixed, devotional service. Until he attains this fixed devotional service, his service remains flickering. In this stage of devotional service there are six symptoms: *utsāha-mayī*, false confidence; *ghana-taralā*, sporadic endeavor; *vyūḍha-vikalpā*, indecision; *viśaya-saṅgarā*, struggle with the senses; *niyamākṣamā*, inability to uphold vows; and *taraṅga-rangiṇī*, enjoying the facilities offered by *bhakti*.

In *Śrī Hari-bhakti-vilāsa* carelessness is counted among the offenses against the holy name. In that scripture the word *pramāda* is described as inattentiveness. *Śrī Hari-nāma-cintāmaṇi* has further divided this inattentiveness in three ways. Apathy, inactivity, and distraction are the three types of inattentiveness. Until one gets free from these three types of inattentiveness, one cannot perform devotional service at all. Even if one gives up all other *nāmāparādhas*, if he is still inattentive, he can never have attraction for the holy names. If one has enthusiasm in the beginning of devotional service, and that enthusiasm does not wane, then one will never become apathetic, lazy, or distracted in chanting the holy names. Therefore enthusiasm is the only support for all types of devotional service. By enthusiastically performing devotional service one can surpass *aniṣṭhitā* service in a very short time and attain the *niṣṭhā* stage. Therefore Srila

Rupa Goswami has said:

*ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nārtha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ*

By the awakening of faith, one becomes eligible for devotional service. When this eligibility is attained, one achieves the association of devotees. By the association of devotees, one is engaged in the devotional service of the Lord. In the beginning there is no *niṣṭhā*, or firm faith, in that service because various types of *anarthas* keep crushing the heart. All *anarthas* are vanquished, however, by performing devotional service with enthusiasm. The more that *anarthas* are vanquished, the more that *niṣṭhā* is awakened.

The word *śraddhā* is certainly faith, but enthusiasm is the life of *śraddhā*. Faith without enthusiasm is meaningless. Many people think they have faith in God, but because they have no enthusiasm, their faith has no meaning. Therefore, due to lack of *sādhu-saṅga*, they do not perform devotional service.

— *Śrī Bhakti-yāloka - The Six Faults and Qualities of Bhakti» Six Qualities that Enhance Bhakti» Tat-tat-karma-pravartana - Utsāha – Enthusiasm »Writings of Śrīla Bhakti-vinod Thākura.* ❧

DIVINE ACTIVITIES OF LORD RSABHADEVA

Summary of Chapter six, Fifth Canto

Lord Rsabhadeva was not attached to His body even when it was being burned up in a forest fire. When the seed of fruitive activity is burned by the fire of knowledge, spiritual properties and mystic powers are automatically manifest, yet *bhakti-yoga* is not affected by these mystic powers. An ordinary *yogī* is captivated by mystic powers and his progress is checked; therefore a perfect *yogī* does not welcome them. Because the mind is restless and unreliable, it must remain always under control. Even the mind of the advanced *yogī* Saubhari created such a disturbance that he lost his yogic mystic powers. Thus it is shown that due to a restless mind, even a very advanced *yogī* can fall down. The mind is so restless that it induces even a perfect *yogī* to be controlled by the senses. Therefore Lord Rsabhadeva, for the instruction of all *yogīs*, showed the process of quitting the body.

After traveling through the provinces of Karnata, Konka, Venka and Kutaka in South India, Lord Rsabhadeva arrived in the neighborhood of Kutakacala. Suddenly there was a great fire that burned the forest and Lord Rsabhadeva's body to ashes. The pastimes of Lord Rsabhadeva as a liberated soul were known by the King of Konka, Venka and Kutaka. This King's name was *Arhat*. He later became captivated by the illusory energy, and in this condition he set forth the basic principles of Jainism. Lord Rsabhadeva set forth the principles of religion that can free one from material bondage, and He put an end to all kinds of atheistic



Pastimes of Lord Rsabhadeva quitting his body.

activities. On this earth, the place known as *Bhārata-varṣa* was a very pious land because the Supreme Lord appeared there when He wanted to incarnate.

Lord Rsabhadeva neglected all the mystic powers for which the so-called *yogīs* hanker. Because of the beauty of devotional service, devotees are not at all interested in that insignificant mystic power. The master of all yogic power, Lord Krishna, can exhibit all powers on behalf of His devotee. Devotional service is more valuable than yogic mystic powers. Devotees who are misled sometimes aspire for liberation and mystic powers. The Supreme Lord gives these devotees whatever they desire, but they cannot attain the most important function of devotional service. Devotional service to the Lord is guaranteed for those who do not desire liberation and mystic power. ❧

TRANSCENDENTAL NATURE OF LORD RSABHADEVA

Śrīla Jīva Goswami

Even in the form of the empowered *āveśa-avatāra*, Lord Rsabhadeva is transcendental in nature. This is confirmed by the following verse of *Śrīmad-Bhāgavatam* (5.5.19) where Lord Rsabhadeva says:

*idam śarīraṁ mama durvibhāvyam
sattvaṁ hi me hṛdayam yatra dharmah
pṛṣṭhe kṛto me yad adharma ārād
ato hi mām ṛṣabhaṁ prāhur āryāḥ*

“My transcendental body (*sac-cid-ānanda-vigraha*) looks exactly like a human form, but it is not a material



human body. It is inconceivable. I am not forced by nature to accept a particular type of body; I take on a body by My own sweet will. My heart is also spiritual, and I always think of the welfare of My devotees. Therefore within My heart can be found the process of devotional service, which is meant for the devotees. I have abandoned irreligion (*adharmā*) and non devotional activities far from My heart. They do not appeal to Me. Due to all these transcendental qualities, people generally pray to Me as Rsabhadeva, the Supreme Personality of Godhead, the best of all living entities.”

In this verse Lord Rsabhadeva says: ‘My transcendental body (*sac-cid-ānanda-vigraha*) looks exactly like a human form, but it is not a material human body (*śarīraṁ*). It is inconceivable (*durvibhāvyaṁ*). Within My heart (*me hṛdayaṁ*) can be found the process of devotional service (*dharmaḥ*), which is meant for the devotees. Far from My heart have I abandoned irreligion (*adharmā*) and non devotional activities.

In order to demonstrate the proper mode of action for a self-satisfied transcendentalist, Lord Rsabhadeva, the speaker of this verse, pretended to leave His body at the final stage of His earthly pastimes. The ordinary conditioned souls mistakenly thought that He died or left His body.

Lord Rsabhadeva’s final pastimes, and His so-called ‘death’ are described in *Śrīmad-Bhāgavatam* (5.6.6):

*athaivam akhila-loka-pāla-lalāmo 'pi vilakṣaṇair jaḍavad
avadhūta-veśa-bhāṣā-caritair avilakṣita-bhagavat-
prabhāvo yoginām sāmparāya-vidhim anuśikṣayan sva-
kalevaram jihāsū ātmāny ātmānam asaṁvyavahitam
anarthāntara-bhāvenānvikṣamāṇa uparatānuvṛttir
upararāma.*

Lord Rsabhadeva was the head of all kings and emperors within this universe, but assuming the dress and language of an *avadhūta*, He acted as if dull and materially bound. Consequently no one could observe His divine opulence. He adopted this behaviour just to teach *yogīs* how to give up the body. Nonetheless He maintained His original position as a plenary expansion of Lord Vasudeva, Krishna. Remaining always in that state, He gave up His pastimes as Lord Rsabhadeva within the material world. If, following in the footsteps of Lord Rsabhadeva, one can give up his subtle body, there is no chance that one will accept a material body again.”

Lord Rsabhadeva’s celebrated abandonment of His body is described in the devotional scripture of *Śrīmad-Bhāgavatam* (5.6.8): *atha samīra-vega-vidhūta-veṇu-
vikarṣaṇa-jātogra-dāvānalas tad vanam āleliḥānaḥ saha
tena dadāha.*

“While He was wandering about, a wild forest fire began. This fire was caused by the friction of bamboos, which were being blown by the wind. In that fire, the entire forest near Kutakacala and the body of Lord Rsabhadeva were burnt to ashes.”

We may note in this verse that the words *saha tena*

(with that body) are in the instrumental case, and the subject of the sentence, ‘*dāvānalah*’ (a forest-fire), is in the nominative case. The trees and other residents of the forest who gave up their material bodies in that forest-fire as Lord Rsabhadeva pretended to give up His spiritual form, all attained liberation.

The associates of Lord Ramachandra also attained liberation in the same way. This is described in *Śrīmad-Bhāgavatam* (9.11.22):

*sa yaṁ sprṣto 'bhidṛṣto vā
saṁviṣto 'mugato 'pi vā
kosalās te yayuḥ sthānaṁ
yatra gacchanti yoginaḥ*

“Lord Ramachandra returned to His abode, to which the *bhakti-yogīs* are promoted. This is the place to which all the inhabitants of Ayodhya went after they served the Lord in His manifest pastimes. This service consisted of offering Him obeisance, touching His lotus feet, seeing Him as a father-like King, sitting or lying down with Him as an equal, or even just accompanying Him.”

This is the way, Lord Rsabhadeva’s disappearance in the forest fire is described. We may also note that at the end of this chapter in *Śrīmad-Bhāgavatam* the chapter title is given: “The Appearance of Lord Rsabhadeva”. The title clearly does not say ‘the Birth of Lord Rsabhadeva’, because the Lord was not born in the same way conditioned souls are, but rather He appeared in His transcendental body to perform His pastimes here.

—Taken from *Sri Bhagavat-sandarbhā* of Sri Jiva Goswami, *Anuccheda* 52.
Translated by Kushakratha Dasa. ॐ

ARHAT COMMUNITY AND RSABHADEVA

Srila Bhaktisiddhanta Saraswati

Learned scholars who have full knowledge of all the Vedic scriptures agree that the incarnations of the Supreme Personality of Godhead are innumerable. These incarnations are classified into two divisions, called *prābhava* and *vaibhava*. According to the scriptures, *prābhava* incarnations are also classified into two divisions—those which are called eternal and those which are not vividly described. In this Fifth Canto of *Śrīmad-Bhāgavatam*, in Chapters Three through Six, there is a description of Rsabhadeva, but there is not an expanded description of His spiritual activities. Therefore He is considered to belong to the second group of *prābhava* incarnations. In *Śrīmad-Bhāgavatam*, First Canto, Chapter Three, verse 13, it is said:

*aṣṭame merudevyāṁ tu
nābher jāta urukramaḥ
darśayan vartma dhīrānām
sarvāsrama-namaskṛtam*



Lord Rṣabhadevas deity worshipped in one of the Jain temples

"Lord Vishnu appeared in the eighth incarnation as the son of Maharaja Nabhi [the son of Agnidhra] and his wife Merudevi. He showed the path of perfection, the *paramahansa* stage of life, which is worshiped by all the followers of *varṇāśrama-dharma*."

Rṣabhadeva is the Supreme Personality of Godhead, and His body is spiritual (*sac-cid-ānanda-vigraha* [Bs. 5.1]). Therefore one might ask how it might be possible that he passed stool and urine. The *Gauḍīya vedānta ācārya* Baladeva Vidyabhushana has replied to this question in his book known as *Siddhānta-ratna* (1.65-68). Imperfect men who do not understand the spiritual position of His transcendental body call attention to Rṣabhadeva's passing stool and urine as a subject matter for study. In this Fifth Canto of *Śrīmad-Bhāgavatam* (5.6.11) the illusioned and bewildered state of the materialists of this age is fully described. Elsewhere in Fifth Canto (5.5.19) Rṣabhadeva stated, *idaṁ śarīram mama durvibhāvyaṁ*: "This body of Mine is inconceivable for materialists." This is also confirmed by Lord Krishna in *Bhagavad-gītā* (9.11):

*avajānanti māṁ mūḍhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram*

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be."

The human form of the Supreme Personality of Godhead is extremely difficult to understand, and, in fact, for a

nityaṁ bhāgavata-sevayā

common man it is inconceivable. Therefore Rṣabhadeva has directly explained that His body belongs to the spiritual platform. This being so, Rṣabhadeva did not actually pass stool and urine. Even though He superficially seemed to pass stool and urine, that was also transcendental and cannot be imitated by any common man. It is also stated in *Śrīmad-Bhāgavatam* that the stool and urine of Rṣabhadeva were full of transcendental fragrance. One may imitate Rṣabhadeva, but he cannot imitate Him by passing stool that is fragrant.

The activities of Rṣabhadeva, therefore, do not support the claims of a certain class of men known as *arhat*, that they are followers of Rṣabhadeva. How can they be followers of Rṣabhadeva while they act against the Vedic principles? Sukadeva Goswami has related that after hearing about the characteristics of Lord Rṣabhadeva, the King of Konka, Venka and Kutaka initiated a system of religious principles known as *arhat*. These principles were not in accord with Vedic principles, and therefore they are called *pāṣaṇḍa-dharma*. The members of the *arhat* community considered Rṣabhadeva's activities material. However, Rṣabhadeva is an incarnation of the Supreme Personality of Godhead. Therefore He is on the transcendental platform, and no one can compare to Him.

Rṣabhadeva personally exhibited the activities of the Supreme Personality of Godhead. As stated in *Śrīmad-Bhāgavatam* (5.6.8), *dāvānalas tad vanam āleliḥānaḥ saha tena dadāha*. at the conclusion of Rṣabhadeva's pastimes, an entire forest and the Lord's body were burned to ashes in a great forest fire. In the same way, Rṣabhadeva burned people's ignorance to ashes. He exhibited the characteristics of a *paramahansa* in His instructions to His sons. The principles of the *arhat* community, however, do not correspond to the teachings of Rṣabhadeva.

Śrīla Baladeva Vidyabhushana remarks that the Rṣabhadeva described in the Eighth Canto of *Śrīmad-Bhāgavatam* is different from the one described in this canto.

—Taken from *Gauḍīya-bhāṣya commentary Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja*.

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS Projects

E-Magazines, E-books, Education
is a branch of

International Society for Krishna Consciousness

Founder-Ācārya: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevi Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.



Śrī Yoginī Ekādaśī

Issue no:64

20th June 2017

Maharaja Bharatas Fall Down:: Accident Or Intentional ?



Features

**MAHARAJA BHARATA, DEER
AND MYSTIC YOGA**
Srila Sukadeva Goswami

**WAS MAHARAJA BHARATAS
ADDICTION TO THE DEER INTENTIONAL?**
*His Divine Grace
A.C.Bhaktivedanta Swami Prabhupada*

**MAHARAJA BHARATA PRETENDED
TO BE MATERIALLY AFFECTED?**
Srila Sanatana Goswami

**ARE THE TESTS MANIFESTATIONS
OF LORDS MERCY?**
Srila Bhaktisiddhnata Saraswati Thakura

UNFAVORABLE TO DEVOTIONAL SERVICE
Srila Bhaktivinoda Thakura

BHARATA MAHARAJA, DEER AND MYSTIC YOGA Sri La Sukadeva Goswami

Bharata Maharaja was a topmost devotee of the Lord. Following the orders of his father, who had previously decided to install him on the throne, he began to rule the entire earth. Whilst doing so he followed the orders of his father and married Pancajani, the daughter of Vishvarupa. Just as the false ego creates the subtle sense objects, Maharaja Bharata created five sons in the womb of Pancajani, his wife. These sons were named Sumati, Rastrabhrta, Sudarshana, Avarana and Dhumraketu. Formerly this planet was known as *Ajanābha-varṣa*, but since Maharaja Bharata's reign it has become known as *Bhārata-varṣa*.

VARIOUS SACRIFICES

Among those who ruled the earth, Maharaja Bharata was a very learned and experienced king. Situating himself in his prescribed duties, he perfectly ruled the citizens, keeping them engaged in their occupational duties. Maharaja Bharata was as affectionate to the citizens as his father and grandfather had formerly been. With great faith he performed various kinds of sacrifice such as the sacrifices known as *agni-hotra*, *darśa*, *pūrṇamāsa*, *cāturmāsya*, *paśu-yajña* [wherein a horse is sacrificed] and *soma-yajña* [wherein a kind of beverage is offered]. Sometimes these sacrifices were performed completely and sometimes partially. In all the sacrifices the regulations of *cātur hotra* were strictly followed and in this way Bharata Maharaja worshiped the Supreme Personality of Godhead. After performing the preliminaries of various sacrifices, Maharaja Bharata offered the results in the name of religion to the Supreme Personality of Godhead, Vasudeva. It is thus clear that he performed all the *yajñas* for the satisfaction of Lord Vasudeva, Krishna. Maharaja Bharata thought that since the demigods who are explained in the Vedic *mantras* are different parts of Vasudeva's body, He is the controller of them. By thinking in this way, Maharaja Bharata was freed from all material contamination, such as attachment, lust and greed. When the priests were offering the sacrificial ingredients into the fire, Maharaja Bharata wisely understood how the offering made to different demigods were simply offerings to the different limbs of the Supreme Lord. For instance, Indra is considered the arm of the Supreme Personality of Godhead, and Surya [the sun] is His eye. Thus Maharaja Bharata considered that the oblations offered to different demigods were in actuality offerings unto the different limbs of Lord Vasudeva. In this way, the heart of Maharaja Bharata was purified by ritualistic sacrifices

nityaṁ bhāgavata-sevayā

and became completely uncontaminated. His devotional service unto Vasudeva, Lord Krishna, increased day after day. Lord Krishna, the son of Vasudeva, is the original Personality of Godhead manifest as both the Supersoul [Paramatma] and the impersonal Brahman. *Yogīs* meditate upon the localized Paramatma situated in the heart; *jnānīs* worship the impersonal Brahman as the Supreme Absolute Truth, and devotees worship Vasudeva, the Supreme Personality of Godhead, whose transcendental body is described in the *śāstras*. The Lord's body is decorated with the *Śrīvatsa*, the *Kaustubha* jewel and a flower garland, and His hands hold a conchshell, disc, club and lotus flower. Devotees like Narada always think of Him within their hearts.

MAHARAJA BHARATA LEAVES FOR FOREST

Destiny fixed the time for Maharaja Bharata's enjoyment of material opulence at one thousand times ten thousand years. When that period had elapsed, he retired from family life and divided among his sons the wealth he had received from his forefathers. He left his paternal home, the reservoir of all opulence, and started for the *āśrama* of Pulaha from where *śālagrāma-śilās* are obtained which is situated in Hardwar. At *Pulaha-āśrama*, the Supreme Personality of Godhead, Hari, out of His transcendental affection for His devotees, becomes visible to them and satisfies their heart's desires. In *Pulaha-āśrama* is the Gandaki River, which sanctifies everywhere it flows. In that best of all rivers are found the *śālagrāma-śilā*, the marble pebbles, upon which circles like navels are visible. Maharaja Bharata lived alone in the gardens of *Pulaha-āśrama*, and foraged there collecting a variety of flowers, twigs and tulasi leaves. He also collected water from the Gandaki River, and various roots, fruit and bulbs. These he offered as food to the Supreme Personality of Godhead, Vasudeva, and thus worshiping Him, he remained satisfied. Living in this way his heart was completely uncontaminated, and he did not have the least desire for material enjoyment. All material desires simply vanished. Being fixed in this lifestyle Maharaja Bharata felt completely content and was well established in devotional service to the Supreme Lord.

As the exalted Maharaja Bharata, constantly engaged in this devotional service to the Lord, naturally his love for Vasudeva, Krishna, progressively increased and his heart melted. Thus he gradually lost all attachment for mechanical performance of regulative duties. At times the hairs of his body stood on end, and all the other bodily symptoms of transcendental ecstasy were manifest. Tears flowed from his eyes, to such an extent that he could not see anything. In this way he constantly meditated on the reddish lotus

feet of the Lord. At that time, his heart, which was like a lake, was filled with the ‘water’ of ecstatic love. When his mind was immersed in that lake, he even forgot the regulative service to the Lord. Maharaja Bharata appeared very beautiful. He had an abundance of curly hair on his head, which remained wet from bathing three times daily. He dressed in a deerskin, and worshiped Lord Narayana, whose body was composed of golden effulgent rays and who resided within the sun. Maharaja Bharata worshiped Lord Narayana by chanting the hymns given in the *Rg Veda*, and he recited the following verse as the sun rose.

“The Supreme Personality of Godhead is situated in pure goodness. He illuminates the entire universe and bestows all benedictions upon His devotees. The Lord has created this universe from His personal spiritual potency. According to His desire, the Lord entered this universe as the Supersoul, and by virtue of His different potencies He is maintaining all living entities who desire material enjoyment. Let me offer my respectful obeisance unto the Lord, who is the source of all intelligence.”

AFFECTION FOR THE DEER

One day, after finishing his morning duties – clearing bodily waste and ablutions – Maharaja Bharata sat for a few minutes on the bank of the river Gandaki and began chanting his *mantra*, beginning with *omkāra*. While Bharata Maharaja was sitting on the bank of that river, a thirsty doe came there to drink. While the doe was contentedly drinking a lion, which was nearby, roared very loudly. By nature the doe was always looking about fearfully being afraid of predators. When she heard the lion’s tumultuous roar which is frightful to all creatures, she became very agitated at heart. Glancing around with disturbed eyes, the doe, suddenly leaped across the river although she had not drunk her fill.

Because the doe was pregnant when it jumped out of fear, a baby deer fell from its womb into the flowing waters of the river. Having crossed the river and feeling separated from its flock and distressed by its miscarriage, the black doe, was distraught. Indeed, it fell down in a cave and died immediately.

The great King Bharata, while sitting on the bank of the river, saw the small deer, bereft of its mother, floating helplessly down the river. Seeing this, he felt a surge of compassion. Like a sincere friend, he lifted the infant deer from the waves, and, knowing it to be motherless, brought it to his *āśrama*.

Gradually Maharaja Bharata became affectionate toward the deer. He began to raise it and maintain it by feeding it grass. He carefully protected it from the attack of tigers and other animals. He also



petted it, and sometimes kissed it out of love. In this way he always tried to keep it in a comfortable condition. Becoming attached to raising the deer, Maharaja Bharata forgot the rules and regulations for the advancement of spiritual life; he gradually even forgot to worship the Supreme Personality of Godhead. After a few days, he forgot everything. The great King Maharaja Bharata began to think: Alas, this helpless young deer, by the force of time, an agent of the Supreme Personality of Godhead, has now lost its relatives and friends and has taken shelter of me. It does not know anyone but me, and thus I have become its father, mother, brother and relatives. This deer is thinking in this way, and it has full faith in me. It does not know anyone but me; therefore I should not be envious and think that for the deer my own welfare will be destroyed. I should certainly raise, protect, gratify and fondle it. When it has taken shelter with me, how can I neglect it? Even though the deer is disturbing my spiritual life, I realize that a helpless person who has sought our shelter cannot be neglected. That would be a great fault. Even though one is in the renounced order, one who is advanced certainly feels compassion for suffering living entities. Surely one should neglect his personal interests—although they may be very important—to protect one who has surrendered to him.

Due to attachment for the deer, Maharaja Bharata lay down, walked, bathed and even ate with it. Thus his heart became bound in affection to the deer. When Maharaja Bharata wanted to enter the forest to collect *kusā* grass, flowers, wood, leaves, fruit, roots and water, he would fear that dogs, jackals, tigers and other ferocious animals might kill the deer. He would therefore always take the deer

with him. When going to the forest, the animal would appear very attractive to Maharaja Bharata because of its childish behavior. Due to affection Maharaja Bharata would sometimes even take the deer on his shoulders and carry it. His heart became so filled with love for the deer that he would sometimes keep it on his lap or, when sleeping, on his chest. In this way he felt great pleasure in fondling the animal. When Maharaja Bharata was worshiping the Lord or was engaged in some ritualistic ceremony, although his activities were unfinished, he would still, at intervals, get up and see where the deer was. In this way he would look for it, and when he could see that the deer was comfortably situated, his mind and heart would be very satisfied, and he would bestow his blessings upon the deer, saying, “My dear calf, may you be happy in all respects.

SPEAKING LIKE A MADMAN

Sometimes if Bharata Maharaja could not see the deer, his mind would be very agitated. He would become like a miser, who, having obtained some riches, had lost them and become very unhappy. When the deer was gone, he would be filled with anxiety and would lament due to separation. Thus he would become completely deluded and speak as follows: Alas, the deer is gone. I am now very unfortunate. My mind is like a cunning hunter, for it is always filled with cheating propensities and cruelty. The deer has put its faith in me, just as a virtuous man who has a natural interest in good behavior forgets the misbehavior of a cunning friend and puts his faith in him. Although I have proved faithless, will this deer return and again place its faith in me? Alas, is it possible that I shall again see this animal who must be protected by the Lord and thus fearless of tigers and other animals? Shall I again see him wandering in the garden eating soft grass? I do not know. The deer might have been eaten by a wolf or a dog or by the boars that move in flocks or the tiger who travels alone. Alas, when the sun rises, all auspicious things begin. Unfortunately, they have not begun for me. The sun-god is the *Vedas* personified, but I am bereft of all Vedic principles. That sun-god is now setting, yet the poor animal who trusted in me since its mother died has not returned. That deer is exactly like a prince. When will it return? When will it again show its natural behavior which is so pleasing? When will it again pacify a wounded heart like mine? I certainly must have no pious assets, otherwise the deer would have returned by now. Alas, the small deer, while playing with me and seeing me feigning meditation with closed eyes, would circumambulate me due to anger arising from love, and it would fearfully touch me with the points of its soft horns. That touch felt like soft rain. When I placed all the sacrificial

ingredients on *kuśa* grass, the deer, would playfully touch the grass with its teeth and thus pollute it. When I chastised the deer by pushing it away, it would immediately become fearful and sit down motionless, exactly like the son of a saintly person. Thus it would stop its play.

After speaking like a madman in this way, Maharaja Bharata got up and went outside. Seeing the footprints of the deer on the ground, out of love he praised the footprints, saying: O unfortunate Bharata, your austerities and penances are very insignificant compared to the penance and austerity undergone by this earth planet. Due to the earth's severe penances, the footprints of this deer, which are soft, small, beautiful and most auspicious are imprinted on the surface of this fortunate planet. This series of footprints show a person like me, who am bereaved due to loss of a beloved, how the animal has passed through the forest. Following them I can regain my lost wealth. By these footprints, this land has become a proper place for *brāhmaṇas* desirous of attaining the heavenly planets or liberation execute sacrifices to the demigods. Maharaja Bharata continued to speak like a madman. Seeing above his head the dark marks which resembled a deer, on the rising moon, he said: Can it be that the moon, who is so kind to unhappy men, might also be kind upon my deer, knowing that it has strayed from home and has become motherless? This moon has given the deer shelter near itself just to protect it from the fearful attacks of a lion. Whilst looking at the moonlight Maharaja Bharata continued speaking like a crazed person. He said: This small deer was so submissive and dear to me that due to its separation I am feeling as if separated from my own son. Due to the burning fever of this separation, I am suffering as if consumed by a forest fire. My heart, which is like the lily of the land, is now burning. Seeing me so distressed, the moon is deliberately splashing its shining nectar upon me just as a friend throws water on another friend who has a high fever. Thus, the moon is bringing me some relief.

ACQUIRING BODY OF A DEER


In this way Bharata Maharaja was overwhelmed by an uncontrollable desire which was manifest in the form of affection for the deer. In due course of time, insurmountable death, which is compared to a venomous snake that enters the hole created by a mouse, came before him. At the time of death, the King saw that the deer was sitting by his side, exactly like his own son, and was lamenting his death. Actually the mind of the King was absorbed in the body of the deer, and consequently, like those bereft of Krishna consciousness, he left his material body, thus in his subsequent birth he acquired the



body of a deer. However, there was one advantage. Although he lost his human body and received the body of a deer, he did not forget the incidents of his past life. In the body of a deer, Bharata Maharaja, due to his rigid devotional service in his past life, could understand the cause of his birth in that body. Considering his past and present life, he constantly repented his activities, speaking in the following way. In the body of a deer, Bharata Maharaja began to lament: What a misfortune! I have fallen from the path of the self-realized. I gave up my real sons, wife and home to advance in spiritual life, and I took shelter in a solitary holy place in the forest. I became self-controlled and self-realized, and I engaged constantly in devotional service of hearing, thinking, chanting, worshiping and remembering the Supreme Personality of Godhead, Vasudeva. I was successful in my attempt, so much so that my mind was always absorbed in devotional service. However, due to my own foolishness, my mind again became attached- this time to a deer. I have obtained the body of a deer and have fallen far from my devotional practices.

Although Bharata Maharaja received the body of a deer, by constant repentance he became completely detached from everything material. He did not disclose his realization to anyone, and silently left his mother in a place known as Kalanjara Mountains, where he was born. He again went to the forest of Salagrama and to the āśrama of Pulastya and Pulaha. Remaining in that āśrama, the great King Bharata Maharaja was now

very careful not to fall victim to bad association. Without disclosing his past to anyone, he remained in that āśrama and ate only dry leaves. He was not exactly alone, for he had the association of the Supersoul. In this way he waited for death in the body of a deer. Bathing in that holy place, he finally gave up that body.


—Śrīmad-Bhāgavatam (BhāgavataPurāṇa) » Canto 5: The Creative Impetus
» Chapter 7: The Activities of King Bharata. »Verses: 1-14& Chapter 5.8: A Description of the Character of Bharata Maharaja » Verses: 1-31. 

WAS MAHARAJA BHARATAS ADDICTION TO THE DEER INTENTIONAL?

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

Bharata Maharaja, at the time of death, was forced to accept the body of a deer due to his attraction for the deer. In this regard, a question may be raised. How can a devotee be affected by his past misconduct and virtuous activities? In *Brahma-saṁhitā* (5.54) it is said, *karmāṇi nirdahati kintu ca bhakti-bhājām*: "For those engaged in devotional service, *bhakti-bhajana*, the results of past deeds are indemnified." According to this principle, Bharata Maharaja could not be punished for his past misdeeds. The conclusion must be that Maharaja Bharata purposefully became over-addicted to the deer and neglected his spiritual advancement. To immediately rectify his mistake, for a short time he was awarded the body of a deer. This was just to increase his desire for mature devotional service. Although Bharata Maharaja was awarded the body of an animal, he did not forget what had previously happened due to his purposeful mistake. He was very anxious to get out of his deer body, and this indicates that his affection for devotional service was intensified, so much so that he quickly attained perfection in a *brāhmaṇa* body in the next life. It is with this conviction that we declare in our Back to Godhead magazine that devotees like the goswamis living in Vrindavana who purposely commit some sinful activity are born in the bodies of dogs, monkeys and tortoises in that holy land. Thus they take on these lower life forms for a short while, and after they give up those animal bodies, they are again promoted to the spiritual world. Such punishment is only for a short period, and it is not due to past *karma*. It may appear to be due to past karma, but it is offered to rectify the devotee and bring him to pure devotional service.

—Śrīmad-Bhāgavatam (BhāgavataPurāṇa) » Canto 5: The Creative Impetus
» Chapter 8: A Description of the Character of Bharata Maharaja » Verse: 26, Purport. 



MAHARAJA BHARATA PRETENDED TO BE MATERIALLY AFFECTED?

Srila Sanatana Goswami

We should understand that when saintly devotees like Bharata Maharaja, deeply absorbed in the moods of loving service to the Lord, seem to exhibit material attachment (as when Bharata became obsessed with the care of an infant deer) and when they seem to fall into bad association and miserable conditions (as when Bharata took his next birth as an animal), they are only pretending to be materially affected, in order to keep the confidential moods of devotional service hidden from public view. Such devotees would rather be treated with undeserved contempt than honored and worshiped.

Shouldn't advanced devotees, in order to deliver the world from ignorance, let everyone see their greatness?

Yes, but the so-called anomalous behavior of Vaishnavas like Bharata Maharaja is in fact their way of teaching *sad-ācāra*, civilized human behavior. By the examples of their own lives they show the consequences of violating the laws of God and material nature, for if people fail to learn how to act according to civilized standards their hearts will remain contaminated by sinful desires and they will never become inclined toward the Lord's devotional service.

Bharata Maharaja showed by his own life the danger of wrong association. Although almost perfectly devoted and renounced, he was distracted

into caring for a newborn deer and therefore had to suffer birth as a deer. A similar case is that of Saubhari Ṛṣi, who was deviated from meditation by seeing two fish engaged in sexual activities. However, in reality these elevated souls were faultless.

—*Śrī Bṛhad Bhāgavatāmṛta of Śrīla Sanātana Gosvāmī*» Volume 2 » Chapter 3 Bhajana: Worship »Verses: 170-172 »Translated by Gopīparāṇadhana Dāsa.

ARE THE TESTS MANIFESTATIONS OF LORDS MERCY?

Srila Bhaktisiddhanta Saraswati Thakura

Teachers mercifully arrange for examinations in order to take students to a higher class. For attentive, intelligent students, examinations are a source of happiness. Only the inattentive students are afraid of or dislike examinations.

Those who glorify material enjoyment and who speak accordingly to their audience's taste do not face danger, inconvenience, or obstacles in their preaching, but those who preach about devotional service and the soul's eternal propensity face many difficulties. These inconveniences come and try to cause discouragement. But those who have taken shelter of devotional service should definitely know that these obstacles have come to test our love and determination for the Lord's service; they are actually assisting us in our progressive advancement on the devotional path.

We should remain firmly fixed in devotional

service while accepting the ideal examples of *nāmācārya* Haridāsa Thakura and the topmost devotee, Prahlada Maharaja. Both of them exhibited a wonderful service attitude and a high degree of tolerance. Simply to achieve something temporary, human beings are baffled for hundreds of lifetimes. If in spite of seeing thousands of examples of failure, such people will even dare to give up their lives to attain insignificant enjoyment, then can not intelligent and fortunate devotees dedicate their temporary lives to understand the Supreme Lord, who is the Absolute Truth for all time?

—*AmṛtaVāṇī: Nectar of Instructions of Immortality* by Śrīla Bhaktisiddhānta Sarasvatī Compiled by Śrīpāda Bhakti Mayukha BhāgavatMaharaja. Adapted and Published by Īśvaradāsa Translated from Bengali by Bhūmipatīdāsa.

UNFAVORABLE TO DEVOTIONAL SERVICE

Śrīla Bhaktivinoda Thakura

*tuvā-bhakti-pratikūla dharma jā' te roy
parama jatane tāhā tyajibo niścoy*

I will assuredly abandon with utmost endeavor all things in which aversion to Your devotional service is inherent.

*tuvā-bhakti-bahir-mukha saṅga nā koribo
gaurāṅga-virodhi-jana-mukha nā heribo*

I will never keep company with those who have turned their face away from pure devotional service, nor look at the faces of those inimical toward Lord Gaurāṅga.

*bhakti-pratikūla sthāne nā kori vasati
bhaktira apriya kārye nāhi kori rati*

I will never reside at a place unfavorable for devotional practices, and I will never take pleasure in non-devotional activities.

*bhaktira virodhī grantha pāṭha nā koribo
bhaktira virodhī vyākhyā kabhu nā śunibo*

I will not read any scripture opposed to devotional service and will never listen to any scriptural explanation that is opposed to devotional service.

*gaurāṅga-varjita sthāna tīrtha nāhi māni
bhaktira bādhaka jñāna-karma tuccha jāni*

I do not regard any places as a sacred place of pilgrimage that is not connected to Lord Gaurāṅga.

All Knowledge or action hindering pure devotional service I consider worthless.

*bhaktira bādhaka kāle nā kori ādar
bhakti bahir-mukha nija-jane jāni par*

Any seasonal observance which poses obstacles to the execution of devotional service finds no favor with me, and I consider as strangers all my own relatives or family members who are averse to devotional service.

*bhaktira bādhikā sprhā koribo varjan
abhakta-pradatta anna nā kori grahan*

I will totally abandon all desires that hinder devotion, and I will not touch foodstuffs offered to me by non-devotees.

*jāhā kichu bhakti-pratikūla boli' jāni
tyajibo jatane tāhā, e niścoya vāni*

I vow to carefully avoid whatever I know to be contrary to devotional service. This is a most definite proclamation.

*bhaktivinoda poḍi' prabhura caraṇe
māgaye śakati pratikūlyera varjane*

Falling at the Lord's lotus feet, Bhaktivinoda Thakura prays for the strength to give up everything that is unfavourable to devotional service.

— *Śaraṅāgati: "Surrendered to the Lord's Shelter" » Fifth Principle of Surrender: Bhakti-Pratikūla-Bhāva Varjanāṅgikāra » Renunciation of Conduct Unfavorable to Pure Devotion » Translation by Vrajsevika Devi Dasi.*

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS Projects

E-Magazines. E-books. Education
is a branch of

International Society for Krishna Consciousness

Founder-Ācārya: His Divine Grace
A.C. Bhaktivedānta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda
©Bhaktivedānta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.

Subscribe us at: www.nbsmag.com



Śrī Śayana Ekādaśī

Issue no:65

4th July 2017

Qualities Of A Pure Devotee

Features



THE SUPREME CHARACTER OF JADA BHARATA

Srila Sukadeva Goswami

QUALITIES OF A PURE DEVOTEE

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada.

THE THREE TYPES OF VAIṢṆAVAS

Srila BhaktivinodaThakura

WHEN SHOULD ONE ABANDON A GURU

Srila Bhaktisiddhanta Saraswati Thakura

PRAYERS AT THE LOTUS FEET OF VAIṢṆAVAS

Srila Narottam DasThakura



THE SUPREME CHARACTER OF JADA BHARATA

Srila Sukadeva Goswami

After giving up the body of a deer, Bharata Maharaja took birth in a very pure *brāhmaṇa* family. There was once a *brāhmaṇa* who belonged to the dynasty of Angira. He was fully endowed with brahminical qualifications. He was able to control his mind and senses, and had studied the primary and subsidiary Vedic literatures. Aside of being expert in giving charity, he was always satisfied, tolerant, very gentle, learned and non-envious. In all he was a self-realized person, always in trance due to his constant engagement in the devotional service of the Supreme Lord. This *brāhmaṇa* had nine equally qualified sons by his first wife, and by his second wife he begot twins - a brother and a sister. Of these the male child was said to be the topmost devotee and foremost of saintly kings Bharata Maharaja. This, then, is the story of the birth he took after giving up the body of a deer.

Due to his especially being gifted with the Lord's mercy, Bharata Maharaja could remember the incidents of his past life. Although he received the body of a *brāhmaṇa*, he was still very afraid of being influenced by his relatives and friends who were not devotees of the Lord. He was very cautious of such association because of his apprehension that he would again fall down. Consequently he manifested himself before the public as a madman - dull, blind and deaf - so

that others would not try to speak to him. In this way he saved himself from bad association. Within his heart he was always thinking of the lotus feet of the Lord and chanting the Lord's glories, which save one from the bondage of fruitive action. In this way he protected himself from the onslaught of non-devotee associates.

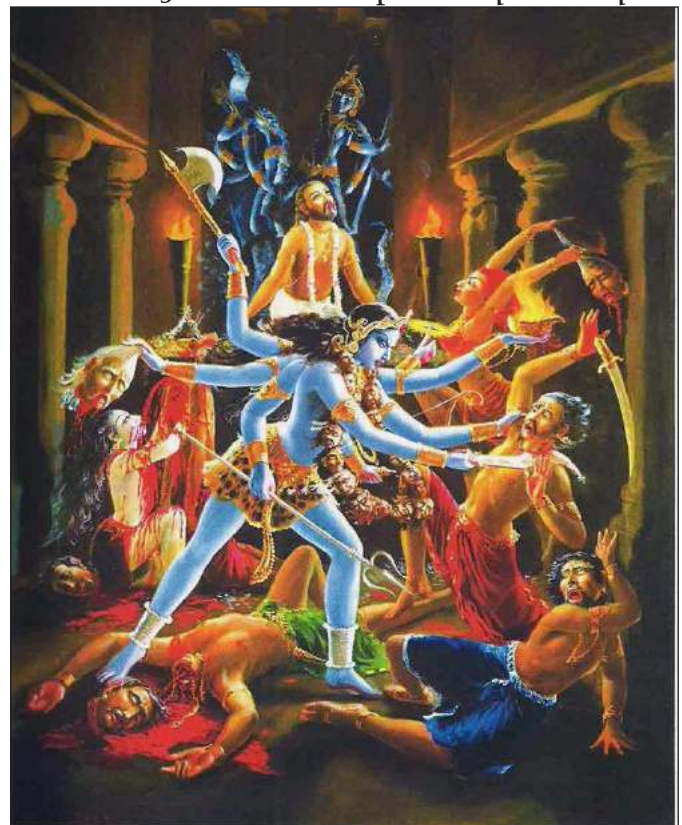
Bharata Maharaja's father was very attached to his youngest son whom he knew as Jada Bharata. His mind was always filled with affection for him. Because Jada Bharata was unfit to enter the *gṛhastha-āśrama*, he simply executed the purification processes applicable to the end of the *brahmacharya-āśrama*. Although Jada Bharata was unwilling to accept his father's instructions, the *brāhmaṇa* nonetheless instructed him in how to keep clean and how to wash himself etc, thinking that a son should be taught such things by his father. Jada Bharata behaved before his father like a fool, despite his father's adequate instruction in Vedic knowledge. He behaved in that way so that his father would think him unfit and abandon the attempt to instruct him further. Whatever he was taught, he would do the opposite of. For example, although instructed to wash his hands after evacuating, he would wash them before. Nonetheless, his father endeavored to give him Vedic instructions during the spring and summer. He tried to teach him the *Gāyatrī mantra* along with *omkāra* and *vyāhṛti*, but after four months his father still was not successful.

The *brāhmaṇa* father of Jada Bharata was very attached to his son, considering him his heart and soul. He very dutifully tried to educate his son in the rules and regulations of *brahmācārya* including the execution of the Vedic vows, cleanliness, study of the Vedas, the regulative methods, service to the spiritual master and the method of offering a fire sacrifice. He tried his best to teach his son all this but his endeavors failed. In his heart he hoped that his son would be a learned scholar, but all his efforts were futile. Like everyone, this *brāhmaṇa* was attached to his home, and he had forgotten that someday he would die. Death, however, was not forgetful. At the proper time, death appeared and took him away. Thereafter, the *brāhmaṇa*'s younger wife, after entrusting her twin children- the boy and girl - to the elder wife, departed for *Patiloka*, voluntarily dying with her husband.

After the father died, the nine stepbrothers of Jada Bharata, who considered him dull and unintelligent abandoned the father's attempt to give him an education. These stepbrothers were learned in the three Vedas which strongly encourage fruitive activity - the *Rg Veda*, *Sāma Veda* and *Yajur Veda*. The nine brothers were not even slightly spiritually enlightened in devotional service to the Lord. Consequently they could not understand the exalted position of Jada Bharata. Degraded men are actually no better than animals. The only difference is that animals have four legs and such men have only two. These two-legged, animalistic men mistreated Jada Bharata and used to call him mad, dull, deaf and dumb. Jada Bharata behaved for them like a madman who was deaf, blind or dull. He did not protest or try to convince them that he was not so. If others wanted him to do something, he acted according to their desires. Whatever food he could acquire by begging or by wages, and whatever came of its own accord - be it a small quantity, palatable, stale or tasteless, he would accept and eat it. He never ate anything for sense gratification because he was liberated from the bodily conception of life, which induces one to discriminate between palatable or unpalatable food. He was absorbed in the transcendental consciousness of devotional service, and therefore was unaffected by the dualities arising from the bodily identification. In body he was as strong as a bull, and his limbs were very muscular. He didn't care for winter or summer, wind or rain, and he never covered his body at any time. He lay on the ground, and never put oil on his body or took a bath. Because his body was dirty, his spiritual effulgence and knowledge were covered, just as the splendor of a valuable gem is covered by dirt. He only wore a dirty loincloth and his sacred thread, which

was blackish. Understanding that he was born in a *brāhmaṇa* family, people would call him a *brahma-bandhu* and other names. Being thus insulted and neglected by materialistic people, he wandered directionless. Jada Bharata used to work only for food. His stepbrothers took advantage of this and engaged him in agricultural work in exchange for some food, but actually he did not know how to work very well in the field. He did not know where to spread earth or where to make the ground level or uneven. His brothers used to give him broken rice, oil cakes, rice chaff, worm-eaten grains and burned grains that had stuck to the pot, but he gladly accepted all this as if it were nectar. He did not hold any grudges and happily ate all of this.

Once, a leader of highway robbers who came from a *śūdra* family wanted to get a son. To achieve this he planned to worship the goddess Bhadra Kali by offering her in sacrifice a dull man, who is considered no better than an animal. The leader of the thieves captured a man-animal for sacrifice, but he escaped, so he ordered his followers to find him. They searched in different directions but could not find him. Wandering here and there in the dense darkness of late night, they came to a paddy field where they saw the exalted son of the Angira family [Jada Bharata], who was sitting in an elevated place guarding the field against the attacks of deer and wild pigs. The followers and servants of the thieves chief considered Jada Bharata to possess qualities quite





suitable for a man-animal, and they decided that he was a perfect choice for sacrifice. Their faces bright with happiness, they bound him with ropes and brought him to the temple of the goddess Kali.

After this, all the thieves, according to their imaginative ritual for killing animalistic men, bathed Jada Bharata, dressed him in new clothes, decorated him with ornaments befitting an animal, smeared his body with scented oils and decorated him with tilaka, sandalwood pulp and garlands. They fed him sumptuously and then brought him before the goddess Kali, offering her incense, lamps, garlands, parched grain, newly grown twigs, sprouts, fruits and flowers. In this way they worshiped the deity before killing the man-animal, and they vibrated songs and prayers and played drums and bugles. Jada Bharata was then made to sit down before the deity. At this time, one of the thieves, acting as the chief priest, was ready to offer the blood of Jada Bharata, whom they imagined to be an animal-man, to the goddess Kali to drink as a liquor. He therefore took up a very fearsome sword, which was very sharp and, consecrating it by the *mantra* of Bhadra Kali, raised it to kill Jada Bharata.

All the rogues and thieves who had made arrangements for the worship of Goddess Kali were low minded and bound to the modes of passion and ignorance. They were overpowered by the desire to become very rich; therefore they had the audacity to disobey the injunctions of the Vedas, so much so that they were prepared to kill Jada Bharata, a self-realized soul born in a *brāhmaṇa* family. Due to their envy, these dacoits brought him before the goddess Kali for sacrifice. Such people are always addicted to envious activities, and therefore they dared to try to kill Jada Bharata, who was the best friend of all living entities. He was no one's enemy, and was always absorbed in meditation on the Supreme Personality of Godhead. He was born of a good *brāhmaṇa* father, and killing him was forbidden, even though he might have been an enemy or aggressive person. In any case, there was no reason to kill Jada Bharata, and the goddess Kali could not bear this. She could immediately understand that these sinful thieves were about to kill a great devotee of the Lord. Suddenly the deity's body burst asunder, and the goddess Kali personally emerged from it in a body burning with an intense and intolerable effulgence. Intolerant of the offenses committed, the infuriated Goddess Kali flashed her eyes and displayed her fierce, curved teeth. Her reddish eyes glowed, and she displayed her

fearsome features. She assumed a frightening body, as if she were prepared to destroy the entire creation. Leaping violently from the altar, she immediately decapitated all the rogues and thieves with the very sword with which they had intended to kill Jada Bharata. She then began to drink the hot blood that flowed from the necks of the beheaded rogues and thieves, as if this blood were liquor. Indeed, she drank this intoxicant with her associates, who were witches and female demons. Becoming intoxicated with this blood, they all began to sing very loudly and dance as though prepared to annihilate the entire universe. At the same time, they began to play with the heads of the rogues and thieves, tossing them about as if they were balls. When an envious person commits an offense before a great personality, he is always punished in the way mentioned above. Those who already know that the soul is separate from the body, who are liberated from the invincible knot in the heart, who are always engaged in welfare activities for all living entities and who never contemplate harming anyone are always protected by the Supreme Personality of Godhead, who carries His disc [the Sudarśana cakra] and acts as supreme time to kill the demons and protect His devotees. The devotees always take shelter at the lotus feet of the Lord. Therefore at all times, even if threatened by decapitation, they remain unagitated. For them, this is not at all wonderful.

— Śrīmad-Bhāgavatam (BhāgavataPurāṇa) » Canto 1: Creation » Fifth Canto: The Creative Impetus » 9. The Supreme Character of Jada Bharata » Verses: 1-20

QUALITIES OF A PURE DEVOTEE

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada.

There are several great qualities possessed by a pure devotee of the Supreme Personality of Godhead. Firstly, such a devotee is firmly convinced of his spiritual identity. He never identifies with the body; he is firmly convinced that the spirit soul is different from the body. Consequently he fears nothing. Even though his life may be threatened, he is not at all afraid. He does not even treat an enemy like an enemy. Such are the qualifications of devotees. Devotees are always fully dependent on the Supreme Personality of Godhead, and the Lord is always eager to give them all protection in all circumstances.

— Śrīmad-Bhāgavatam (BhāgavataPurāṇa) » Canto 1: Creation » Fifth Canto: The Creative Impetus » 9. The Supreme Character of Jada Bharata » Verses: 20, Purport.



THE THREE TYPES OF VAIṢṆAVAS Sri Bhaktivinoda Thakura

The *Vaiṣṇava*, who is attached to chanting the Holy Name, becomes recognised as a member of Sri Chaitanya's family and dedicated to His lotus feet. The title of *Vaiṣṇava* is awarded to one who chants the Holy Name occasionally. The devotee who chants incessantly is called a *Vaiṣṇava-tara*, an elevated *Vaiṣṇava*, and the *Vaiṣṇava* who inspires others to chant the Holy Name simply by his presence is a *Vaiṣṇava-tama*, the most elevated.

These gradations have been explained in the *Śrī Caitanya-caritāmṛta* (Madhya 15.111, 16, 72, 74, 75)

ataeva yānra mukhe eka kṛṣṇa nāma
sei ta' vaiṣṇava, kariha tānhāra sammāna
kṛṣṇa nāma nirantara yāhāra vadane
sei vaiṣṇava śreṣṭha, bhaja tānhāra caraṇe
yānhāra darśane mukhe āise kṛṣṇa nāma
tānhare jāniha tumi vaiṣṇava pradhāna
krama kari kahe prabhu vaiṣṇava lakṣaṇa
vaiṣṇava vaiṣṇavatara āra vaiṣṇavatama

Sri Caitanya Mahaprabhu advised:

"One who is chanting the Hare Krishna *mahā-mantra* is understood to be a *Vaiṣṇava*; therefore, you should offer all respects to him. A devotee who is always chanting the Holy Name of the Lord is to be considered a first class *Vaiṣṇava*, and your duty is to serve his lotus feet. The most

elevated *Vaiṣṇava* is he whose very presence makes others chant Krishna's name. In this way, Lord Chaitanya described the characteristics of the different levels of *Vaiṣṇava*: *Vaiṣṇava*, *Vaiṣṇava-tara* and *Vaiṣṇava-tama*."

It is the duty of every living entity to associate with all three types of saintly devotees. A *Vaiṣṇava* must at all times be respected; and the *Vaiṣṇava-tara* and *Vaiṣṇava-tama* must be served with loving reverence. The householder *Vaiṣṇava* must celebrate festivals in the company of such *Vaiṣṇavas*. Whether the *Vaiṣṇava* is a householder or a renunciant, the devotee should respect him according to his level. When a devotee seeks *sādhū-saṅga*, saintly association, he must approach a more advanced *Vaiṣṇava*.

As is described in *Bhakti-rasāmṛta-sindhu* (1.2.92, 90):

sajātīyāsaye snigdhe sādhanau saṅgaḥ svato vare
śrīmad bhāgavatārthānām āsvado rasikair saha

"One should associate with devotees who are more advanced than oneself and endowed with a similar type of sentiment and attraction for the Lord. One should relish the purport of *Śrīmad Bhāgavatam* in the association of pure devotees who are steeped in spiritual life and realisation."

One must be very cautious not to judge a *Vaiṣṇava* based on his previous sins, residual sinful reactions, or a sudden fall-down into sinful activity.

Sri Rupa Goswami has warned in the



Upadeśamṛta (6): *na prākṛtatvam iha bhakajānasya paśyet* — "One must not see a *Vaiṣṇava* as a mundane person."

One must never discuss others' sinful activities except with good intentions to help. One must develop the quality of mercy towards all living entities. One is required to see oneself as meek and humble, thus enabling one to be respectful to everyone and not desire respect for oneself. The householder *Vaiṣṇavas* will accept material things without attachment, but with knowledge of their utility and relationship to Krishna's service. In this way, they will not be contaminated by materialism and they will be able to submerge themselves in the transcendental relish of chanting the Holy Name. And when the taste for Krishna consciousness increases and correspondingly mundane attraction decreases to nil—then automatically a natural mood of renunciation develops and the anxiety of want disappears. This condition and state of consciousness cannot be achieved in any other way.

— *Daśa-mūla-tattva* » Translated by Sarvabhāvanadāsa » Chapter Ten - Pure Devotion—The Only Means of Perfection. ॐ

WHEN SHOULD ONE ABANDON A GURU

Srila Bhaktisiddhanta Saraswati Thakura

It is to be understood that those who disrespect the spiritual master, who is non-different from the Supreme Lord, by considering him a mortal being and addressing him as "my spiritual master," "his spiritual master," and so on, have not actually accepted the spiritual master as a most dear associate of Krishna. Due to material considerations, people in this world have accepted the spiritual master, who is a direct manifestation of the Supreme Lord, as an object of enjoyment. It is impossible for members of the pseudo *sampradāyas* to come to the same platform or cooperate with the pure devotees. It is also the nature of persons who are envious of the *Vaiṣṇavas* to consider the spiritual master as an object of enjoyment because any consideration other than,

*āmāra prabhura prabhu gaurāṅga-sundara
e baḍa bharasā citte dhari nirantara*

Sri Gaurāṅga-sundara is the Lord of my Lord. I always keep this conviction in my heart, creates thirteen pseudo *sampradāyas* like *āula*, *bāula*, *kartābhajā*, *prākṛta-sahajiyā*, *sakhī-bhekī*, *jāti-gosāi*, and *gaura-nāgarī*. Actually if one rejects the concept of *guru* or disrespects the eternally worshipable Supreme Personality of Godhead's

supreme servitor and attributes abominable, insignificant, mundane considerations on him, then according to the *ardha-kukkuti-nyāya*, or the logic of accepting half of a hen, his atheistic nature will be revealed. Whenever the so-called spiritual masters of the pseudo *sampradāyas* display their envy against the pure *Vaiṣṇavas*, one should abandon those *apa-sampradāyas* so-called *gurus*, who are actually *laghus*, or insignificant, understanding them to be envious of the *Vaiṣṇavas*. One should then search out and take shelter of a pure *Vaiṣṇava*, who is spiritual master of the entire world and knower of the science of Krishna.

Besides members of the *Rūpānuga-sampradāya*, members of the other thirteen *apa-sampradāyas* are envious of the devotees who follow Sri Rupa, therefore Lord Krishna never considers them as dear. That is why people who maintain animosity towards the pure devotee followers of Sri Rupa actually become *laghu*. The spiritual masters who are dear to Krishna are always attached to the *Vaiṣṇava* spiritual masters who follow Sri Rupa. On the pretext of devotional service, the members of the *apa-sampradāyas* appoint someone who is envious of the Supreme Lord as *guru* and thus maintain their pride. Knowing them as bad association, the pure devotees give up their company and remain firmly fixed at the feet of their spiritual master under the subordination of Sri Rupa. While analyzing the answer to the question, "Which person who is accepted as *guru* is actually a pure *Vaiṣṇava*, or very dear to Krishna?" if we find that a person does not accept the followers of Sri Rupa as his intimate friends, but rather envies them, then such a bogus *guru* should immediately be totally rejected.

— *Caitanya Bhagavata* » *Ādi-khaṇḍa* » Chapter Nine: Nityānanda's Childhood Pastimes and Travels to Holy Places » Verse : 186 » Commentary by Srila Bhaktisiddhanta Saraswati » Translated by Bhumipati Das. ॐ

PRAYERS AT THE LOTUS FEET OF VAIṢṆAVAS

Srila Narottam Das Thakura

*śuniyāchi sādhu-mukhe bale sarva-jana
rī-rūpa-kṛpāya mile jugala-carāṇa
hā hā prabhu ! sanātana gaura-paribāra
sabe mili bāñchā pūrṇa karaha āmāra
śrī-rūpera kṛpā jena āmāra prati haya
se pada āśraya jara sei mahāśaya
prabhu lokanātha kabe saṅge lainā jābe
śrī-rūpera pāda-padme more samarpibe
hena ki haibe mora narma-sakhī-gaṇa
anugata narottama karibe śāsane*

I have heard from the mouths of pure devotees that by the mercy of Sri Rupa Goswami, one can attain the lotus feet of Sri Sri Radha and Krishna.

O my lord, Sanatana Goswami, and the associates of Gauranga, all of you kindly fulfill my desires.

Let the mercy of Sri Rupa Goswami be upon me, for whoever has taken shelter of him is my master.

When will my lord, Lokanatha Goswami, take me with him, and place me at the lotus feet of Sri Rupa?

Will it ever happen to me that the most dear *sakhīs* will chastise their servant, Narottama dasa?

*ei nava-dāsī bali śrī-rūpa cāhibe
hena śubha-kṣaṇa mora kata-dīne habe
śīghra ājñā karibena—dāsī hethā āya
sebāra susajjā-kārya karaha tvarāya
ānandita hañā hiyā tañra ājñā-bale
pavitra mane kārya karibe tat-kāle
sebāra sāmāgrī ratna-thālete kariyā
subāsita bārī svaṇa-jhārīte pūriyā
donhāra sammūkhe la'ye dība śīghra-gati
narottamera dāsā kabe haibe e-mati*

When will the auspicious moment come, when Sri Rupa Manjari will accept me as her maidservant?

She will order me saying, “Quickly make arrangement for the service of Sri Sri Radha and Krishna.”

With joyful mood and pure mind I will immediately execute that order.

Taking the ingredients for Their service on a golden plate along with scented water in a perforated waterpot, I will immediately take them to Their Lordships Sri Sri Radha and Krishna. Thus Narottama yearns for such a situation.

*śrī-rūpa paścāte āmi rahiba bhīta hañā
donhe pūṇaḥ kahibena āmā pāne cāñā
sadāya hṛdaye donhe kahibena hāsi
koṭhāya pāile rūpa! ei nava dāsī
śrī-rūpa-mañjarī tabe donhā vākya śuni
mañjulālī dila more ei dāsī āni
ati namra-citta āmi ihāre jānīla
sebā-kārya diyā tabe hethāya rākhīla
hena tattva donhākāra sākṣāte kahiyā*

Seeing me standing in fear behind Sri Rupa, Radha and Krishna, with kind hearts will again smilingly ask Sri Rupa, “Where have you brought

this new maidservant from?”

Hearing Their statements, Sri Rupa will answer: “Manjulali brought her and gave her to me. I could understand her to be very meek and humble, therefore engaging her with service I kept her here”.

Sri Rupa, after disclosing this information to Radha and Krishna, will mercifully engage Narottama dasa in Their service.

*hā hā ! prabhu lokanātha rākha pāda-dvandve
kṛpā-dṛṣṭe cāha jadi haiyā ānande
mano-bāñcchā siddhi tabe hañā pūrṇa-trṣṇa
hethāya caitanya mile sethā rādhā-kṛṣṇa
tumi nā karile dayā ke karibe āra
manera vāsanā pūrṇa kara ei bāra
e tina samsāre mora āra kehā nai
kṛpā kari 'nija pada-tale deha thāñi
śrī rādhā-kṛṣṇa-līlā-guṇa gāna rātri-dīne
śrī narottama-bāñcchā pūrṇa nahe tuyā bine*

O my lord Lokanatha Goswami, please keep me at your lotus feet. Please mercifully glance upon me.

Only by your mercy, my desires of attaining the shelter of Lord Chaitanya here, and attaining the shelter of Radha and Krishna in the spiritual world, will be fulfilled.

If you neglect me, then who else will bestow mercy upon me? Therefore I pray that you kindly fulfill my desires at this time.

Please give me shelter under your lotus feet for I have no one else but you in the three worlds.

Narottama dasa wishes to glorify the pastimes and qualities of Radha and Krishna day and night. This is impossible without your mercy.

—Prārthanā by Śrīla Narottama dāsa Ṭhākura, Published by Ishvara Dasa. ॐ

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS Projects

E-Magazines, E-books, Education
is a branch of

International Society for Krishna Consciousness

Founder-Ācārya: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.



Śrī Kamika Ekadāśī

Issue no:66

19th July 2017

Deliverance of Aghasura

Features

DELIVERANCE OF AGHASURA

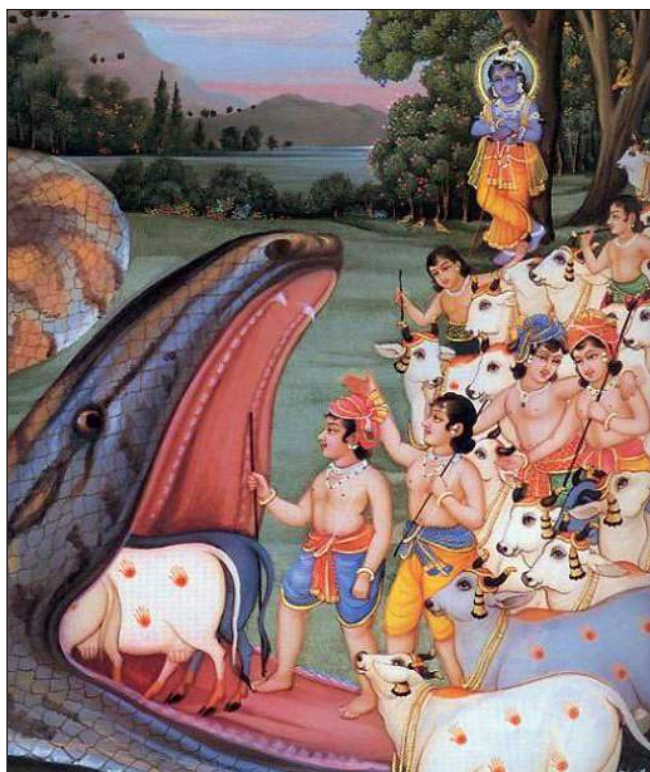
Srila Sukadeva Goswami

**HOW CAN KRISHNA'S PASTIMES
BE INTERRUPTED BY A DEMON?**
Srila Vishvanatha Chakravarti Thakura

**WHY WAS AGHASURA PROMOTED
TO THE VAIKUNTHA PLANETS?**

*His Divine Grace
A.C.Bhaktivedanta Swami Prabhupada*

FAITH IN KRISHNA AS PROTECTOR
Srila Bhaktivinoda Thakura





DELIVERANCE OF AGHASURA Sriḷa Sukadeva Goswami

One day Krishna decided to take His breakfast as a picnic in the forest. Having risen early in the morning, He blew His buffalo horn bugle which woke all the cowherd boys and calves with its beautiful sound. At that time, hundreds and thousands of cowherd boys came out of their homes in Vrajabhumi and joined Krishna. Each of them brought with them their own group of calves which were herded in front of the procession of cowherd boys. The cowherd boys looked very beautiful carrying lunch bags, bugles, flutes, and sticks for controlling the calves. Along with the cowherd boys and their own groups of calves, Krishna came out with an unlimited number of calves assembled. Thus Krishna and the boys, herding before them their respective groups of calves, proceeded from Vrajabhumi to the forest. Upon reaching, all the boys began to sport in the forest in a greatly playful spirit. Although all these boys were already decorated by their mothers with ornaments of *kāca*, *guñjā*, pearls and gold, as when they went into the forest they further decorated themselves with fruits, green leaves, bunches of flowers, peacock feathers and soft minerals. The cowherd boys were habituated to steal one another's lunch bags. When a boy came to understand that his bag had been taken, the other boys would throw it further away, to a more distant place, and those standing there would throw it further still. When the proprietor of the bag became disappointed and cried,

the other boys would laugh, and then the bag would be returned. Sometimes Krishna would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, "I shall be the first to run and touch Krishna! I shall touch Krishna first!" In this way they enjoyed themselves by repeatedly touching Krishna. All the boys would do different things. Some boys blew their flutes, and others blew bugles made of horn. Some imitated the buzzing of the bumblebees, and others imitated the calls of the cuckoo. Some boys imitated flying birds by running after the birds shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the dancing of the peacocks. Some boys attracted young monkeys in the trees, some jumped into the trees, imitating the monkeys, some made faces as the monkeys were accustomed to do, and others jumped from one branch to another. Some boys went to the waterfalls and crossed over the river, jumping with the frogs, and when they saw their own reflections on the water they would laugh. They would also condemn the sounds of their own echoes. In this way, all the cowherd boys used to play with Krishna, who is the source of the Brahman effulgence for *jñānīs* desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal subservience, and who for unenlightened persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were

able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune? *Yogīs* may undergo severe austerities and penances for many births by practicing *yama*, *niyama*, *āsana* and *prāṇāyāma*, none of which are easily performed. Yet in due course of time, when these *yogīs* attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we say about the great fortune of the inhabitants of Vrajabhūmi, Vrindavana, with whom the Supreme Personality of Godhead personally lived and who regularly saw the Lord face to face?

Then there appeared in Vrindavana a great demon named Aghasura, whose death was awaited even by the demigods. Although the demigods drank nectar every day, they still feared this great demon and anxiously awaited his demise. This demon could not tolerate the transcendental pleasure the cowherd boys enjoyed in the forest. Aghasura, who had been sent by Kamsa, was the younger brother of Putana and Bakasura. Therefore, when he came and saw Krishna at the head of all the cowherd boys, he thought, "This Krishna has killed both my sister Putana and brother, Bakasura. Therefore, when he came and saw Krishna at the head of all the cowherd boys, he thought, "This Krishna has killed both my sister Putana and brother, Bakasura. Therefore, in order to avenge both of them, I shall kill this Krishna, along with His associates, the other cowherd boys." Aghasura further thought, "If somehow or other I can make Krishna and His friends serve as the last offering of sesame and water for the departed souls of my brother and sister, then the inhabitants of Vrajabhūmi, for whom these boys are the life and soul, will automatically die. If there is no life, there is no need for the body; consequently, when their sons are dead, naturally all the inhabitants of Vraja will also die." After concluding thus, the crooked minded Aghasura assumed the form of a huge python, as thick as a big mountain and eight miles long. Having assumed this wonderful python's body, he spread his mouth to resemble a big cave in the mountains and lay down on the road, expecting to swallow Krishna and His associates the cowherd boys. His lower lip rested on the earth, and his upper lip touched the clouds in the sky. The borders of his mouth resembled the sides of a big cave in a mountain, and the middle of his mouth was as dark as night. His tongue looked like a broad highway, his breath a warm wind, and his eyes blazed like fire.

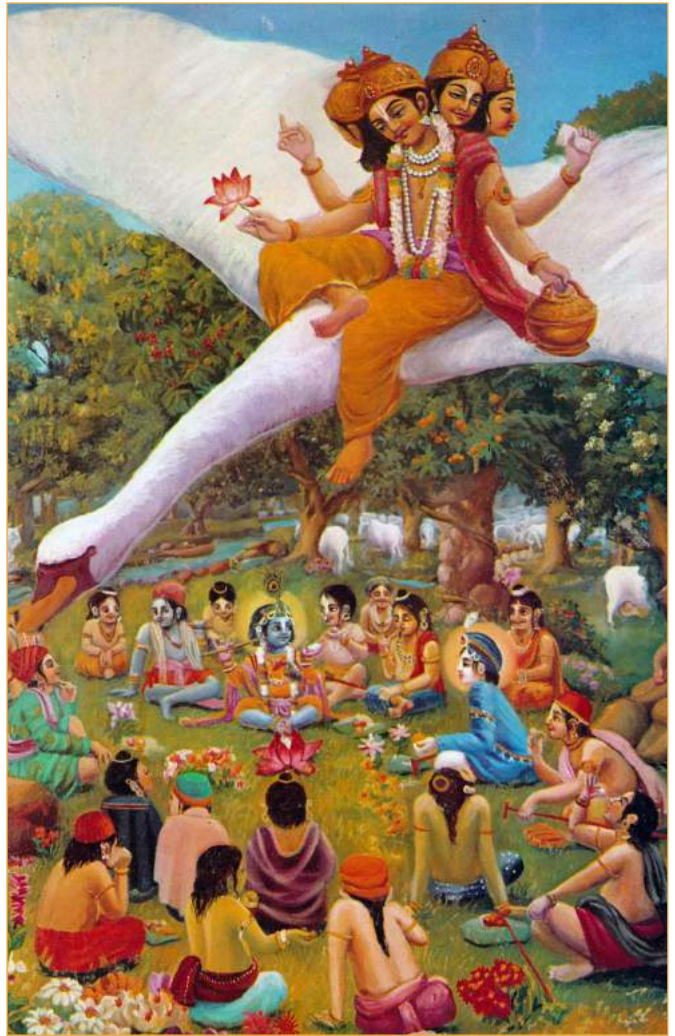
Upon seeing this demon's wonderful form, which resembled a great python, the boys thought that it must be a beautiful scenic spot of their Vrindavana. Thereafter, they imagined it to be similar to the mouth of a great python. Thus the boys were unafraid and thought that it was a statue made in the shape of a great python for the enjoyment of their pastimes. The boys said: "Dear friends, is this creature dead? Or is it actually a living python with its mouth spread wide just to swallow us all? I cannot understand it." Thereafter they decided: "Dear friends, this is certainly an animal sitting here to swallow us all. Its upper lip resembles a cloud reddened by the sunlight, and its lower lip resembles the reddish shadows of such a cloud.

The two depressions resembling mountain caves on both sides are the corners of its mouth, and the high mountain peaks are its teeth. In length and breadth, the animal's tongue resembles a broad highway, and the inside of its mouth is very, very dark, like a cave in a mountain. The hot fiery wind is the breath coming out of his mouth, which is giving off the bad smell of burning flesh because of all the dead bodies he has eaten." Then the boys said, "Has this living creature come to swallow us? If he does so, he will immediately be killed like Bakasura, without delay." Thus they looked at the beautiful face of Krishna, the enemy of Bakasura, and, laughing loudly and clapping their hands, entered the mouth of the python. The Supreme Personality of Godhead, Sri Krishna, who is situated as *antaryāmī*, the Supersoul, in the core of everyone's heart, heard the boys talking among themselves about the artificial python. Unknown to them, it was actually Aghasura, a demon who had appeared



as a python. Krishna, knowing this, wanted to forbid His associates to enter the demon's mouth. While Krishna was considering how to stop them, all the cowherd boys entered the mouth of the demon. The demon, however, did not swallow them, for he was thinking of his own relatives who had been killed by Krishna and was just waiting for Krishna to enter his mouth. Krishna saw that all the cowherd boys, who did not know anyone but Him as their Lord, had now gone out of His protection and were helpless, having entered like straws into the fire of the abdomen of Aghasura, who was death personified. It was intolerable for Krishna to be separated from His friends the cowherd boys. Seeing that all this had been arranged by His internal potency, Krishna was momentarily struck with wonder and deliberated on what should be done. How could He both the kill this demon and save His devotees simultaneously? Krishna, being unlimitedly potent, decided to wait to discover an intelligent means to achieve these two ends. Then He entered the mouth of Aghasura. When Krishna entered the mouth of Aghasura, the demigods hidden behind the clouds exclaimed, "Alas! Alas!" Conversely the friends of Aghasura, like Kamsa and other demons, were jubilant.

When the invincible Supreme Personality of Godhead, Krishna, heard the demigods crying "Alas! Alas!" from behind the clouds, He immediately enlarged Himself within the demon's throat, just to free Himself and save the cowherd boys, His own associates, from the demon who wished to crush them. Then, because Krishna had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing choked, he suffocated, his eyes rolled and forcibly popped out. The demon's life air, however, could not leave through any outlet, and therefore it finally burst out through a hole in the top of his head. When the demon's life air had passed away through that hole in the top of his head, Krishna glanced over the dead calves and cowherd boys and thus revived them. Then He, Mukunda, who can give one liberation, came out from the demon's mouth with His friends and their calves. From the body of the gigantic python, a glaring effulgence emerged, illuminating all directions, and stayed individually in the sky until Krishna Himself emerged from the corpse's mouth. Then, as all the demigods looked on, this effulgence entered into Krishna's body. Everyone was jubilant; the demigods began to shower flowers from *nandana-kānana*, the celestial girls



began to dance, and the Gandharvas, who are famous for singing, offered songs of praise. The drummers began to beat their kettledrums, and the *brāhmaṇas* offered Vedic hymns. In this way, both in the heavens and on earth, everyone began glorifying the Lord according to their respective method. Lord Brahma heard the wonderful ceremony going on near his planet, accompanied by music and songs and sounds of "Jaya! Jaya!" and immediately came down to witness the function. Upon seeing so much glorification of Lord Krishna, he was completely astonished. Later, when the python-shaped body of Aghasura dried up into merely a big skin, it became a wonderful place for the inhabitants of Vrindavana to visit, and it remained so for a long, long time. This incident of Krishna's saving Himself and His associates from death and of giving deliverance to Aghasura, who had assumed the form of a python, took place when Krishna was five years old. It was disclosed in Vrajabhumi after one year, as if it had taken place on that very day.

Krishna is the cause of all causes. The causes and effects of the material world, both higher



and lower, are all created by the Supreme Lord Sri Krishna, the original controller. When Krishna appeared as the son of Nanda Maharaja and Yashoda, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not at all wonderful. Indeed, He showed such great mercy that even Aghasura, the most sinful miscreant, was elevated to being one of His associates and achieving *sārūpya-mukti*, which is actually impossible for materially contaminated persons to attain. If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Krishna, as did Aghasura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?

Suta Goswami said: The childhood pastimes of Sri Krishna are very wonderful. After hearing about those pastimes of Krishna, who had saved him in the womb of his mother, Maharaja Parikṣit became steady in his mind and again inquired from Sukadeva Goswami to hear about those auspicious activities.

Maharaja Parikṣit inquired from Sukadeva Goswami: O great sage, how could things done in the past have been described as being done at the present? Lord Sri Krishna performed this pastime of killing Aghasura during His *kaumāra* age. How then, during His *pauganda* age, could the boys have described this incident as having happened recently? O greatest yogī, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Krishna.

O my lord, my spiritual master, although we are the lowest of *kṣatriyas*, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.

Suta Goswami said: O Saunaka, greatest of saints and devotees, when Maharaja Parikṣit inquired from Sukadeva Goswami in this way, Sukadeva Goswami, immediately remembered subject matters about Krishna within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Maharaja Parikṣit about *kṛṣṇa-kathā*.

— Śrīmad-Bhāgavatam (BhāgavataPurāṇa) » Canto 10: The Summum Bonum » Chapter.12: The Killing of the Demon Aghāsura » Verses 1-44.

HOW CAN KRISHNA'S PASTIMES BE INTERRUPTED BY A DEMON? Sriḷa Vishvanatha Chakravarti Thakura

Although the various activities being enjoyed by the cowherd boys could not be stopped, unless they stopped the transcendental pleasure they could not eat their lunch. Therefore at lunchtime Aghasura appeared by the arrangement of Yogamaya, so that for the time being they would stop their activities and take lunch. Variegated activities are the mother of enjoyment. The cowherd boys would continuously play, then stop, and then again enjoy in a different way. Therefore every day a demon would come and interrupt their sporting pastimes. The demon would be killed, and then the boys would engage again in their transcendental playing pastimes.

— Sārātha-darśinī commentary on Śrīmad-Bhāgavatam by Sriḷa VishvanathaChakravarti Thakur » Canto 10: The SummumBonum » Chapter.12: The Killing of the Demon Aghāsura » Verses:13

WHY WAS AGHASURA PROMOTED TO THE VAIKUNTHA PLANETS?

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

Apparently the serpent named Aghasura, because of having received association with Krishna, attained *mukti* by entering Krishna's body. Entering the body of Krishna is called *sāyujya-mukti*. However, Aghasura, like Dantavakra and others, received *sārūpya-mukti*. This has been broadly described by Sriḷa Vishvanatha Chakravarti Thakura with references from the *Laghu-tosaṇī* of Sriḷa Jiva Goswami. Promoted to the Vaikuntha planets to live with the same four-armed bodily features as Lord Vishnu, Aghasura attained *sārūpya-mukti*. This is explained further in the following section.

The effulgence came out from the python's body and it became purified, attaining spiritual *śuddha-sattva*, freedom from material contamination, because Krishna had stayed within the serpent's body, even after the serpent's death. One may doubt that how such a demon with horrendous activities could attain the liberation of *sārūpya* or *sāyujya*, and one may be astonished about this. But Krishna is so kind that in order to drive away such doubts, He made the effulgence, the individual life of the python wait for some time in its individuality, in the presence of all the demigods.

Krishna is the full effulgence, and every living being is part and parcel of that effulgence. As proved here, the effulgence in every living being



Which symbols of *anartha* is the killing of Aghasura?

Killing of the demon Aghasura symbolizes removing the sinful activity of violence towards living entities, and torturing others due to hatred.

— Chaitanya Shiksamṛta (6/6)

is individual. For some time, the effulgence remained outside the demon's body, individually, and did not mix with the whole effulgence, the *brahma-jyoti*. The Brahman effulgence is not visible to material eyes, but to prove that every living being is individual, Krishna had this individual effulgence stay outside the demon's body for some time, for everyone to see. Then Krishna proved that anyone killed by Him attains liberation, whether *sāyujya*, *sārūpya*, *sāmīpya* or any other.

However, the liberation of those who are on the transcendental platform of love and affection is *vimukti*, special liberation. Thus the serpent first entered the body of Krishna personally and mixed with the brahman effulgence. This merging is called *sāyujya-mukti*. But from later verses we find that Aghasura attained *sārūpya-mukti*.

*naitad vicitraṁ manujārbha-māyinaḥ
parāvarānām paramasya vedhasaḥ
agho 'pi yat-sparśana-dhauta-pātakāḥ
prāpātma-sāmyaṁ tv asatām sudurlabham*

Krishna is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Krishna appeared as the son of Nanda Maharaja and Yashoda, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence on other occasions was not at all wonderful. Indeed, He showed such great mercy that even Aghasura, the most sinful miscreant, was elevated to being one of His associates and achieving *sārūpya-mukti*, which is actually impossible for materially contaminated persons to attain.

This verse explains that Aghasura attained a body exactly like that of Lord Vishnu, and the subsequent verse also clearly states that he attained a completely spiritual body like that of Narayana.

*sakṛd yad-aṅga-pratimāntar-āhitā
manomayī bhāgavatīm dadau gatim*

nityaṁ bhāgavata-sevayā

*sa eva nityātma-sukhānubhūty-abhi-
vyudasta-māyo 'ntar-gato hi kiṁ punaḥ*

If, one brings the form of the Supreme Personality of Godhead into one's mind, only one time, or even by force one can, by the mercy of Krishna, attain the supreme salvation, as did Aghasura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation? Or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed, What mercy will they receive?

Therefore in two or three places the *Bhāgavatam* has confirmed that Aghasura attained *sārūpya-mukti*. One may then argue, how is it that he mixed with the Brahman effulgence? The answer is that as Jaya and Vijaya, after three births, again attained *sārūpya-mukti* and association with the Lord, Aghasura received a similar liberation.

— Śrīmad-Bhāgavatam (BhāgavataPurāṇa) » Canto 10: The Summum Bonum
» Chapter.12: The Killing of the Demon Aghāsura.

FAITH IN KRISHNA AS PROTECTOR
Srila Bhaktivinoda Thakura

*ātma-samarpane gelā abhimān
nāhi korobuṁ nija rakhā-vidhān*

Surrendering my soul unto You has lifted from me the burden of false pride. No longer will I try to provide for my own safety.

*tuwā dhana jāni' tuhuṁ rākhobi, nāth!
pālya godhana jñāna kori' tuwā sāth*

I know that You will give protection to Your treasured possessions, O Lord. I now understand the mentality of Your treasured cows safely maintained by Your side.

*carāobi mādghava! jāmunā-tīre
baniśi bājāoto dākobi dhīre*

When You lead Your herds to pasture, O Madghava, on the banks of the Yamuna river, You will call to them by softly playing Your flute.

*agha-baka mārato rakhā-vidhān
korobi sadā tuhuṁ gokula-kān!*

By slaying great demons such as Aghasura and



Bakasura You will always provide full protection,
O Kana of the cowherd settlement!

*rakhā korobi tuhuṁ niṣcoy jāni
pāna korobuṁ hāma jāmuna-pāni*

Fearless and confident of Your protection, I will
drink the water of the Yamuna.

*kāliya-dokha korobi vināśā
śodhobi nadi-jala, bāḍāobi āśā*

The Kaliya serpent's venom poisoned the
Yamuna's waters, yet that poison will be
vanquished. You will purify the Yamuna, and by
such heroic deeds enhance our faith.

*piyato dāvānala rākhobi mo'y
'gopāla', 'govinda' nāma tava hoy*

You will surely protect me by swallowing the
forest fire. Thus You are called Gopala (protector
of the cows) and Govinda (pleaser of the cows).

*sura-pati-durmati-nāśa vicāri'
rākhobi varṣane, giri-vara-dhāri!*

In order to curb the malice of Indra, king of the
demigods, You will protect me from his torrents
of rain, O lifter of the mighty Govardhana Hill!

*catur-ānana korabo jab cori
rakhā korobi mujhe, gokula-hari!*

When the four-headed Brahma abducts me along
with Your cowherd boyfriends and calves, then
also You will surely protect me, O Gokula Hari!

*bhaktivinoda-tuwā gokula-dhan
rākhobi keśava! korato jatan*

Bhaktivinoda is now the property of Gokula,
Your holy abode. O Keshava! Kindly protect him
with gentle loving care.

— Śaraṇāgati: "Surrendered to the Lord's Shelter" Fourth Principle of
Surrender: 'Avaśya Rakṣiṇe Kṛṇṇa'-Viśvāsa, Pālana, translation by Daśaratha-
sutadāsa

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS Projects

E-Magazines, E-books, Education
is a branch of

International Society for Krishna Consciousness

Founder-Acārya: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy
Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations,
Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.



Śrī Pavitrārōpiṇī Ekādaśī

Issue no:67

3rd August 2017

MYSTERY OF THE THREE SETS OF COWHERD BOYS



Features

THE BEWILDERMENT OF BRAHMA

*Conversation between
Sukadeva Goswami and Maharaja Pariksit*

YOGURT RICE AND PICKLES

Sripad Vallabhacharya

THREE SETS OF CALVES AND BOYS

Srila Vishvanatha Chakravarti Thakura

KRISHNA'S EXPANSIONS INTO INDIVIDUAL CALVES AND COWHERD BOYS

*His Divine Grace
A.C.Bhaktivedanta Swami Prabhupada*

WHY DID KRISHNA DECEIVE EVEN BALARAMA?

Srila Vishvanatha Chakravarti Thakura

PRAYERS GLORIFYING THE HOLY NAME

Srila Bhaktivinoda Thakura



THE BEWILDERMENT OF BRAHMA

Conversation between

Sukadeva Goswami and Maharaja Pariksit

Srila Sukadeva Goswami said: O best of devotees, most fortunate Pariksit, you have inquired very nicely, for although constantly hearing the pastimes of the Lord, you are realizing His activities to be newer and newer.

*satām ayaṁ sāra-bhṛtām nisargo
yad-artha-vānī-śruti-cetasām api
prati-kṣaṇam navya-vad acyutasya yat
striyā viṭānām iva sādhu vārtā*

Paramahansas, or devotees who have accepted the essence of life, are attached to Krishna in the core of their hearts, and He is the singular goal of their lives. It is their nature to talk only of Krishna at every moment, because such topics are ever fresh and ever new. They are attached to these topics, just as materialists are attached to topics of women and sex.

O King, kindly hear me with great attention. Although the activities of the Supreme Lord are very confidential, and no ordinary man is able to understand them, I shall speak to you about them, for spiritual masters explain to a submissive disciple even subject matters that are very confidential and difficult to understand.

Then, after saving the boys and calves from the

mouth of Aghasura, who was death personified, Lord Krishna, the Supreme Personality of Godhead, brought them all to the bank of the river and spoke the following words: “My dear friends, just see how this riverbank section is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing through the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes. I think we should take our lunch here, since we are already hungry because the time is very late. Here the calves may drink water and go slowly here and there to eat the grass.”

Accepting Lord Krishna’s proposal, the cowherd boys allowed the calves to drink water from the river and then tied them to trees where there was green, tender grass. Then the boys opened their baskets of food and began eating with Krishna in great transcendental pleasure. Like the whorl of a lotus flower surrounded by its petals and leaves, Krishna sat in the center, encircled by circles of His friends, who all looked very handsome. Every one of them was trying to look forward towards Krishna, thinking that Krishna might look towards him. In this way they enjoyed their lunch in the forest.

Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruit, or bunches of leaves, some on the bark of trees, some on rocks and some ate from their baskets. These were the make-believe plates of the cowherd boys when they ate their lunch. All the cowherd boys enjoyed their lunch with Krishna, sharing with one another the different tastes of the different preparations they had brought from home. Tasting one another’s preparations, they began to laugh and make each another laugh. Krishna is *yajña-bhuk*, that is, He eats only offerings of *yajña*. However, to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His upper cloth on His right side and with His horn, bugle and cow-driving stick on His left. Holding in His hand a very tasty rice preparation made with yogurt and pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking towards all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven who were watching, were struck with wonder at how the Personality of Godhead, who eats only in *yajña*, was now eating with His friends in the forest.

O Maharaja Pariksit, while the cowherd boys,

YOGURT RICE AND PICKLES

Sripad Vallabhacharya



who kept only Krishna within the core of their hearts, were thus engaged in eating their lunch in the forest, the calves went far away, deep into the forest, being allured by green grass. When Krishna saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, spoke to mitigate their fear. Krishna said “My dear friends, do not stop eating. I shall bring your calves back to this spot after finding them Myself. Let Me go and search for the calves. Don’t disturb your enjoyment.” Then, carrying His yogurt and rice in His hand, the Supreme Personality of Godhead, Krishna, immediately went out to search for the calves of His friends. To please His friends, He began searching in all the mountains, mountain caves, bushes and narrow passages.

O Maharaja Pariksit, Brahma, who resides in the highest planet in the sky, had observed the activities of the most powerful Krishna in killing and delivering Aghasura, and was astonished. Now that same Brahma wanted to show some of his own powers to see for himself the power of Krishna, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore, in Krishna’s absence, Brahma took all the boys and calves to another place. Thus he became involved in the pastimes of the Lord, for in the very near future he would see just how powerful Krishna actually is.

—Śrīmad-Bhāgavatam (BhāgavataPurāṇa) » Canto 10: The SummumBonum» Chapter.13: The Stealing of the Boys and Calves by Brahma» Verses 1-15

The cowherd boys derived transcendental bliss as they were having their lunch with Lord of the universe! At first all the boys, gathered all the various dishes which they had brought, and the first portion was offered to Lord Sri Krishna. Because of this, these dishes which had been offered to the Lord, became unlimited by His Grace! Now all the boys were able to eat without restriction, as the quantity became unlimited. Along with the cowherd boys, our Lord also began to eat His food.

To exhibit His sweet childhood pastimes of eating, Krishna now sat with His flute tucked beneath His waistcloth on His right side and with His horn, bugle and cow-driving stick on His left. He held in His left hand a very nice preparation of yogurt-rice mixed with ghee, and in His right hand he kept, in his fingers, pickles made of fruit which can be eaten with the rice.

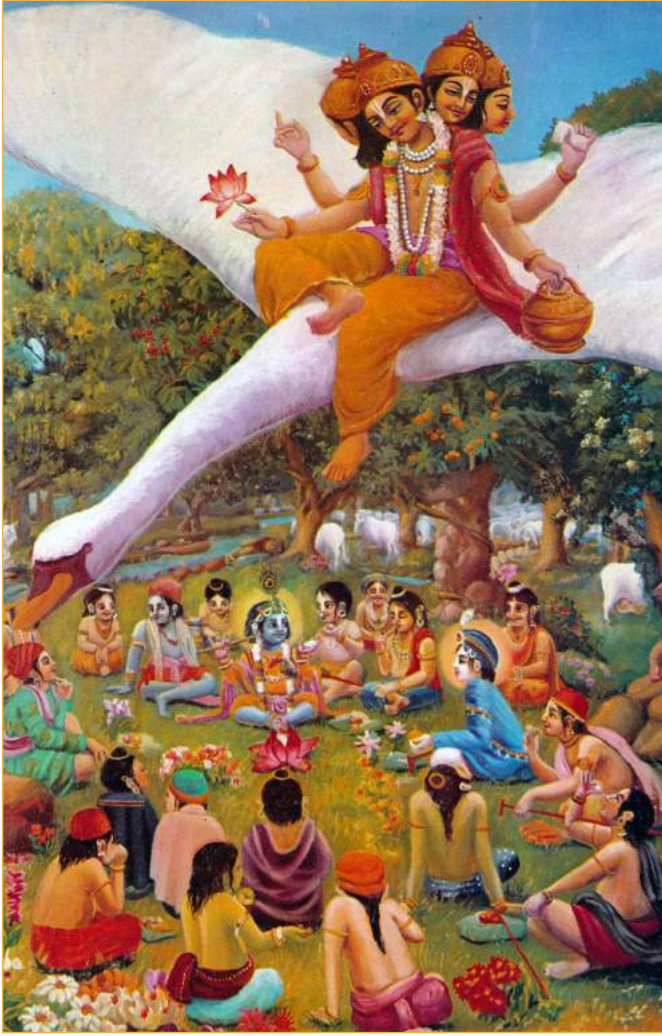
Even when Lord went away to search for the calves He was still carrying the yogurt rice on the palm of His hand. He neither ate it nor threw it away! He carried this yogurt rice, in His hand, as He went into the caves of the mountains, forests and other dangerous places, in search of the calves.

—Excerpt from Sripad Vallabhacharyas "Sri Subhodini" » Canto 10: The Summum Bonum » Chapter.13: The Stealing of the Boys and Calves by Brahma » Verse: 11 .

THREE SETS OF CALVES AND BOYS

Sri La Vishvanatha Chakravarti Thakura

After seeing the killing of Aghasura, Brahma wanted to see more of Krishna’s powers, and therefore came to this spot. Brahma abducted the cowherd boys and calves from the bank of the Yamuna, hid them elsewhere and then disappeared. The boys and calves that Brahma stole were created by maya. Since that maya arises from the Lord’s maya, one could say that everything was done under the Lord’s maya. Bewildered by the Lord’s energy, Brahma stole the calves and boys created by maya in order to see Krishna’s powers. Brahma was thinking, “When I steal the boys and calves, will Krishna show some power and display another wonderful pastime? Will He search and find the calves Himself or come to me and pray to get them back? Or will He not be able to understand anything?” Such thoughts were possible only because Brahma was bewildered by the Lord’s energy. Thus when Brahma desired to steal the



boys and calves, yogamaya hid the real boys and calves and mahamaya instantly produced exact replicas for Brahma to steal.

Editors' comments: In *brahma-vimohana-līlā* there are three sets of cowherd boys and calves: The original ones who were kept under the spell of yogamaya; the replica set of cowherd boys and calves created by mahamaya which were stolen by Brahma and the third sets of boys who were Krishna's Vasudeva expansions. To make this third set, Krishna expanded Himself into the exact number of missing cowherd boys and calves, with their exact bodily features.

— Sārārtha-darśinī commentary on Śrīmad-Bhāgavatam by Śrīla Viṣṇvanātha Chakravartī Thakur » Canto 10: The Summum Bonum » Chapter.13: The Stealing of the Boys and Calves by Brahma » Verse:15 » Translation by Bhanu Swami. Edited by Mahanidhi Swami.

KRISHNA'S EXPANSIONS INTO INDIVIDUAL CALVES AND COWHERD BOYS

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

Therefore in order to satisfy the mothers of

His friends, as well as to convince Brahma of the His supremacy as the Personality of Godhead, Krishna immediately expanded Himself as the missing cowherd boys and calves. In the Vedas it is said that the Supreme Personality of Godhead has already expanded Himself into the many living entities by His energy. Therefore it was not very difficult for Him to expand Himself again to become the various boys and calves. Krishna expanded Himself to become exactly like the boys, who were of all different features, facial and bodily construction, and who were different in their clothing, ornaments and in their behavior and personal activities. In other words, although each boy, being an individual soul, had entirely different tastes, activities and behavior, Krishna expanded Himself to perfectly take up all the different positions of the individual boys. He also became the calves, who were also of different sizes, colors, activities, etc., This was possible because everything is an expansion of Krishna's energy. In the *Viṣṇu Purāṇa* it is said, *parasya brahmaṇaḥ śaktiḥ*. Whatever we actually see in the cosmic manifestation—be it matter or the activities of the living entities—is simply an expansion of the energies of the Supreme Lord, as heat and light are the different expansions of fire.

Thus expanding Himself as the boys and calves in their individual capacities, and surrounded by such expansions of Himself, Krishna returned to the village of Vrindavana. After entering the village of Vrindavana, all the calves entered their respective cowsheds, and the boys went to their respective mothers and homes. The residents of Vrindavana had no knowledge of what had happened.

The mothers of the boys heard the vibration of their flutes before their return, and to receive them, they came out of their homes and embraced them. Out of maternal affection, milk was flowing from their breasts, and they allowed the boys to drink it. However, their offering was not exactly to their sons but to the Supreme Personality of Godhead, who had expanded Himself into the forms of their sons. This was a chance for all the mothers of Vrindavana to feed the Supreme Personality of Godhead with their own milk. Therefore not only did Lord Krishna give Yashoda the opportunity to feed Him, but this time He also gave the same opportunity to all the other elder gopī's.

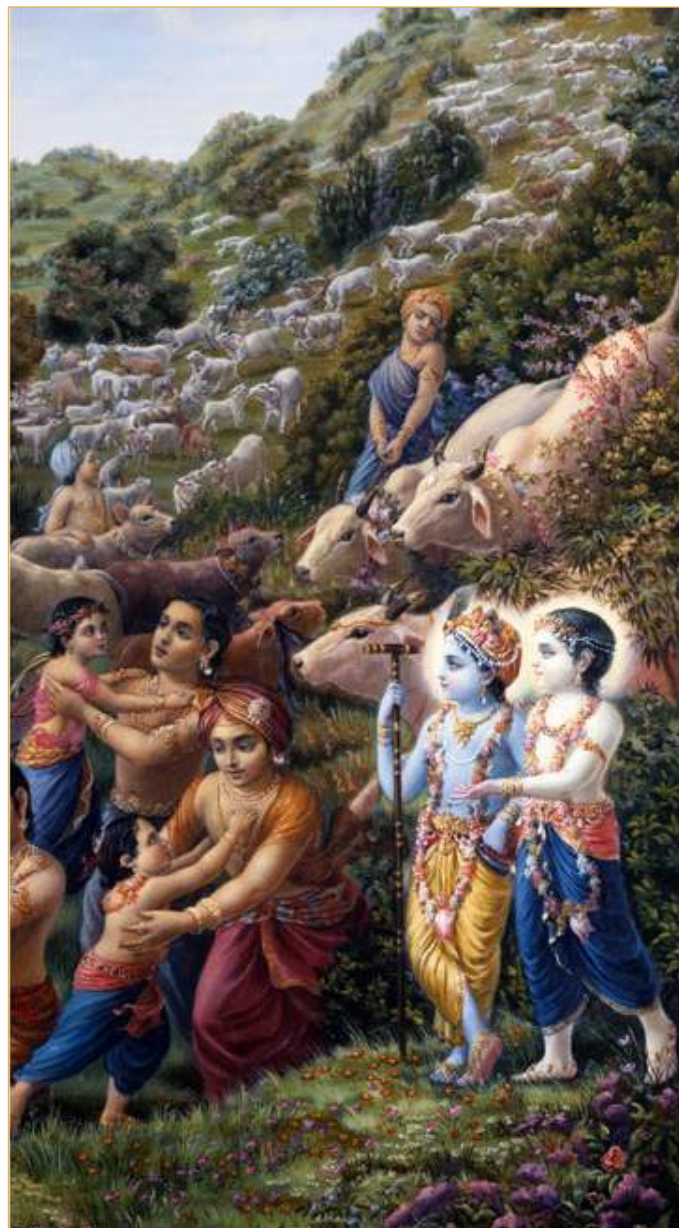
All the cowherd boys dealt with their mothers as usual, and the mothers, on the approach of evening, bathed their respective children, decorated them with tilaka and ornaments and gave them necessary food after the day's labor. The

cows also, who had been away in the pasturing ground, returned in the evening and called their respective calves. The calves immediately came to their mothers, and the mothers began to lick the bodies of the calves. These relations of the cows and the gopis with their calves and boys remained unchanged, although actually the original calves and boys were not there. Actually the cows' affection for their calves and the elder gopis' affection for their boys causelessly increased. Their affection increased naturally, even though the calves and boys were not their offspring. Although the cows and elder gopis of Vrindavana had greater affection for Krishna than for their own offspring, after this incident their affection for their offspring increased unlimitedly, exactly as it did for Krishna. For one year continuously, Krishna Himself expanded as the calves and cowherd boys and was present in the pasturing grounds.

As it is stated in the *Bhagavad-gītā*, Krishna's expansion is situated in everyone's heart as the Supersoul. But in this case, instead of expanding Himself as the Supersoul, He expanded Himself as a portion of calves and cowherd boys for one continuous year.

One day, a few days before a year had passed, Krishna and Balarama were maintaining the calves in the forest when They saw some cows grazing on the top of Govardhana Hill. The cows could see down into the valley where the calves were being taken care of by the boys. Suddenly, on sighting the calves, the cows began to run toward them. They leaped downhill with joined front and rear legs. The cows were so melted with affection for the calves that they did not care about the rough path from the top of Govardhana Hill down to the pasturing ground. They hurriedly went to the calves with their udders full of milk, and they raised their tails upwards. When they were coming down the hill, their udders were pouring milk on the ground out of intense maternal affection for the calves, even though they were not their recent calves. These cows had their own newer calves, and the calves that were grazing beneath Govardhana Hill were larger; they were not expected to drink milk from their mothers but were satisfied with eating grass. Yet all the cows came immediately and began to lick their bodies, and the calves also began to suck milk from their udders. There appeared to be a great bond of affection between the cows and calves.

When the cows were running down from the top of Govardhana Hill, the men who were herding them tried to make them stop. Older cows are taken care of by the men, and the calves are taken care of by the boys; and as far



as possible, the calves are kept separate from the cows so that the calves do not drink all their milk. Therefore the men who were taking care of the cows on the top of Govardhana Hill tried to stop them running down, but they failed. Baffled by their failure, they were feeling ashamed and angry. They were very unhappy, but when they came down and saw their children who were taking care of the calves, all of a sudden they became very affectionate toward them. It was very astonishing. Although the men came down disappointed, baffled and angry, as soon as they saw their own children, at once their anger, dissatisfaction and unhappiness disappeared and their hearts melted with affection. They began to show paternal love for the boys, and with great affection they lifted them in their arms and embraced them. They began to smell their children's heads and enjoy their company with great happiness. After embracing their



children, the men took the cows back to the top of Govardhana Hill. As they went, they began to think of their children, and affectionate tears fell from their eyes.

When Balarama saw this extraordinary exchange of affection between the cows and the calves and between the fathers and their children—when neither the calves nor the children needed so much care—He began to wonder why this extraordinary thing had happened. He was astonished to see all the residents of Vrindavana so affectionate to their own children, exactly as they had been to Krishna. Similarly, the cows had become very affectionate to the calves—as much as they were to Krishna. Balarama therefore concluded that the extraordinary show of affection was something mystical, either performed by the demigods or by some powerful man. Otherwise, how could this wonderful change have taken place? He concluded that this mystical change must have been caused by Krishna, whom Balarama considered His worshipable Personality of Godhead. He thought, “This was arranged by Krishna, and even I could not check His mystic power.” Thus Balarama understood that all those

boys and calves were simply expansions of Krishna.

Balarama inquired from Krishna about the real situation. He said, “My dear Krishna, in the beginning I thought that all these calves and cowherd boys were either great sages and saintly persons or demigods. However, now it appears that they are actually Your expansions. They are all You. You, Yourself are playing as the calves and boys. What is the mystery behind this? Where have those other calves and boys gone? And why are You expanding Yourself as the calves and boys? Will You kindly tell Me what is the cause?” At the request of Balarama, Krishna briefly explained the entire thing: how the calves and boys had been stolen by Brahma and how He was concealing the incident by expanding Himself in order that the villagers would not know that the original calves and boys were missing.

—Excerpt from *Krishna, The Supreme Personality of Godhead* » Chapter 13:
The Stealing of the Boys and Calves by Brahma

WHY DID KRISHNA DECEIVE EVEN BALARAMA?

Srila Vishvanatha Chakravarti Thakura

From the day after the bewilderment of Brahma, all the cows would ignore their newly born calves at the time of milking and feed their old calves, which had stopped taking milk from their udders. Why did Balarama realize this now, after seeing it for so many days? And why didn't the other cowherd men even notice this? The reason was because they were all covered by yogamaya from the day of the *brahma-vimohana-līlā*. Therefore, even though they saw the strange behavior of the cows, Baladeva, the gopis and the gopas did not think to investigate it.

Baladeva is the elder brother of the cause of the universe, and His dear friend, so Krishna should not have deceived Him. Though Krishna should have revealed everything to Baladeva previously, He did not because He did not want Balarama to experience separation from Sridama and His other friends for one year. Krishna Himself did not suffer any separation because He was close to them in an expanded form that searched for their calves. Balarama did not appear in an expanded form during this pastime. Then, after a year passed, when the Lord desired, yogamaya gradually withdrew her cover over Balarama. It was done gradually so that Baladeva could take the viewpoint of the devotee, and also to immerse Him in the ocean of the Lord's power.

Editors' comments: Here it is clearly mentioned that Krishna's pastimes with His original boys continued although the boys did not realize it.



For them passing of one year was a moment. During that one year Krishna expanded himself as cowherd boys and calves and gave pleasure to the gopis and cows of Vrindavan by drinking their milk. Also it should be remembered that Brahma put to sleep the boys who were the third sets of boys created by external energy. We will discuss this subject matter in the next issue of NBS#68 entitled “When Brahma returns”.

— Sārārtha-darśinī commentary on Śrīmad-Bhāgavatam by
Srila Vishvanatha Chakravarti Thakur » Canto 10: The Summum Bonum
» Chapter.13: The Stealing of the Boys and Calves by Brahma » Verse.35 »
Translation by Bhanu Swami. Edited by Mahanidhi Swami.

PRAYERS GLORIFYING THE HOLY NAME Sriila Bhaktivinod Thakura

harinām, tuwā aneka swarūp
yaśodā-nandana, ānanda-varḍhana,
nanda-tanaya rasa-kūp

O Harinam, You possess unlimited forms, such as the beloved son of Mother Yashoda, the increaser of bliss, the son of Nanda, and the reservoir of all transcendental mellows.

pūtanā-ghātana, trīnāvarta-hana,
śakata-bhañjana gopāl
muralī-vadana, agha-baka-mardana,
govardhana-dhārī rākhāl

You are the slayer of the demons Putana and Trinavarta, the breaker of the cart, the protector of the cows, the player of the muralī flute, the destroyer of the demons Agha and Baka, the holder of Govardhan Hill, and You are a cowherd boy.

keśi-mardana, brahma-vimohana,
surapati-darpa-vināśī
ariṣṭa-pātana, gopī-vimohana,
jamunā-pulina-vilāśī

You killed the demon Keshi, bewildered Lord Brahma, and broke the pride of Indra, king of Heaven. You are the destroyer of the demon Arista, the enchanter of the young cowherd girls, and You like to sport along the banks of the river Yamuna.

rādhikā-rañjana, rāsa-rasāyana,
rādhā-kuṇḍa-kuñja-bihārī
rāma, kṛṣṇa, hari, mādḥava, narahari,
matsyādi-gaṇa-avatārī

You give delight to Sri Radhika, bring the

nectar of life to the rāsa dance, and sport in the groves near Radha Kunda. You are the reservoir of pleasure, the all-attractive one, the remover of inauspiciousness, the husband of the goddess of fortune, the half-man half-lion incarnation, and You are the source of all other incarnations such as Matsya, the fish avatāra.

govinda, vāmana, śrī-madhusūdana,
yādava-candra, vanamālī
kāliya-śātana, gokula-rañjana,
rādhā-bhajana-sukha-śālī

You are pleasing to the cows, You are the dwarf brāhmaṇa incarnation, and the splendrous slayer of the demon Madhu. You are the moon of the Yadu dynasty, and You always wear beautiful garlands of fresh forest flowers. You are the punisher of the Kaliya serpent, the delighter of Gokula, and You rejoice in the worship of Srimati Radharani.

ityādika nām, swarūpe prakām,
bāduk mora ratī rāge
rūpa-swarūpa-pada, jāni' nija sampada,
bhaktivinoda dhori' māge

O Harinam, thus according to Your own sweet will You are manifest in all these forms and in many others also. Please let my love and attachment for them increase more and more. Bhaktivinoda recognizes his own priceless treasure and clasps the lotus feet of Rupa Goswami and Swarupa Damodara Goswami while offering this prayer.

— An excerpt from Bengali songs based on Śrīla Rūpa Goswāmī's
Sanskrit Nāmāṣṭaka by Śrīla Bhaktivinoda Thākura Originally published
in 1893. Translation by Daśaratha-sūta dāsa.

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS Projects

E-Magazines, E-books, Education
is a branch of

International Society for Krishna Consciousness

Founder-Acārya: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy
Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations,
Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.

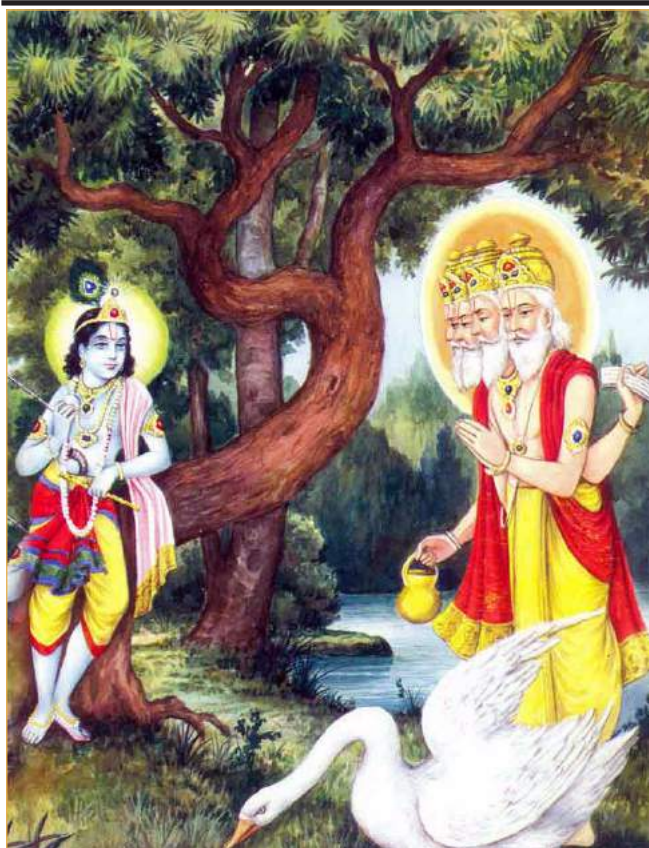


Śrī Annadā Ekādaśī

Issue no:68

18th August 2017

WHEN BRAHMA RETURNS



Features

When Brahma Returns

*Conversation between
Sukadeva Goswami and Maharaja Pariksit*

AFTER THE DISAPPEARANCE OF YOGAMAYA'S INFLUENCE

Srila Vishvanatha Chakravarti Thakura

BRAHMA'S PRAYERS TO THE SUPREME LORD

*His Divine Grace
A.C.Bhaktivedanta Swami Prabhupada*

**WHY KRISHNA DID NOT
RESPOND TO BRAHMA'S PRAYERS**
Srila Vishvanatha Chakravarti Thakura

BRAHMA LEAVES FOR HIS OWN ABODE
Srila Vaiyasaki

PRAYER TO YOGAMAYA
Srila Bhaktivinoda Thakura



When Brahma Returns

Conversation between

Sukadeva Goswami and Maharaja Pariksit

When Lord Brahma returned after a moment of his time, he saw that although by human measurement a complete year had passed, Lord Krishna, was still playing with the boys and calves just as before. These were of course His own expansions. Lord Brahma thought: I have left the boys and calves that were in Gokula sleeping under the spell of my mystic potency, and to this very day they have not risen. Yet a similar number of boys and calves seem to have been playing with Krishna for an entire year. They are certainly different from the ones enspelled by my mystic potency. Who are they? Where did they come from?

Thus Lord Brahma thought long and hard, trying to distinguish between the two sets of boys, who were separately existing. He tried to understand who was real and who was not real, but he could not understand at all.

Thus, because Lord Brahma wanted to mystify the all-pervading Lord Krishna, who can never be mystified, but who, on the contrary, mystifies the entire universe, Brahma himself was

mystified.

As the darkness of snow on a dark night and the light of a glowworm in the daytime have no value, the mystic power of an inferior person who tries to use it against a person with far greater power is unable to accomplish anything; instead, the power of that inferior person is diminished.

Suddenly, while Lord Brahma looked on, all the calves and the boys tending them appeared with complexions the color of bluish rainclouds and were dressed in yellow silken garments. All those personalities had four arms, and were holding a conchshell, disc, mace and lotus flower in Their hands. They wore helmets on Their heads, earrings on Their ears and garlands of forest flowers around Their necks. On the upper portion of the right side of Their chests was the emblem of the goddess of fortune. Furthermore, They wore armlets on Their arms, the *kaustubha* gem around Their necks - which were marked with three lines like a conchshell - and bracelets on Their wrists. With bangles on Their ankles, ornaments on Their feet, and sacred belts around Their waists, They all appeared very handsome. Every part of Their bodies - from Their feet to the top of Their heads - was well decorated with fresh, tender



garlands of tulasi leaves offered by devotees engaged in worshiping the Lord by the greatest pious activities, of hearing and chanting. Those Vishnu forms, by Their pure smiling, which resembled the increasing light of the waxing moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness. All beings, both moving and nonmoving, from the four-headed Lord Brahma down to the most insignificant living entity, had taken forms and were differently worshiping those *viṣṇu-mūrtis*, according to their respective capacities, with various means of worship, such as dancing and singing. All the *viṣṇu-mūrtis* were surrounded by the personified mystic perfections, headed by *animā-siddhi*; by the personified mystic potencies, headed by *Ajā*; and by the personified twenty-four elements of the material world, headed by the *mahat-tattva*. Then Lord Brahma saw that time itself (*kāla*), associated nature (*svabhāva*), purificatory rituals (*samskāra*), desire (*kāma*), fruitive activity (*karma*) and the three modes of material nature (*guṇa*), their independence being completely subordinate to the potency of the Lord, had all taken forms and were also worshiping those *viṣṇu-mūrtis*. The *viṣṇu-mūrtis* all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their greatness was well beyond the scope of the *jñānīs* engaged in studying the *Upaniṣads*. Lord Brahma saw the Supreme Brahman, by whose energy this entire universe, with its moving and nonmoving living beings, is manifested. He also saw at the same time all the calves and boys as the Lord's expansions.

Then, by the power of the effulgence of those *viṣṇu-mūrtis*, Lord Brahma, his eleven senses jolted by astonishment and stunned by transcendental bliss, became silent, just like a child's clay doll in the presence of the village deity. The Supreme Brahman is beyond mental speculation, He is self-manifest, existing in His own bliss, and He is beyond the material energy. He is known by the crest jewels of the Vedas by refutation of irrelevant knowledge. Thus in relation to that Supreme Brahman, the Personality of Godhead, whose glory had been shown by the manifestation of all the four-armed forms of Vishnu, Lord Brahma, the lord of Sarasvati, was mystified. "What is this?" he thought, as he was not able to see anything within his comprehension. Lord Krishna, understanding Brahma's position, at once removed the curtain of His *yogamaya*. Lord Brahma's external consciousness revived, he stood up, like a dead man coming back to life. Opening his eyes with great difficulty, he saw the

entire universe, along with himself. Then, looking in all directions, Lord Brahma immediately saw Vrindavana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons. Vrindavana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship. Then Lord Brahma saw the Absolute Truth who is one without a second, who possesses full knowledge and who is unlimited. He saw Him assuming the role of a child in a family of cowherd men and standing alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends. Seeing this, Lord Brahma hastily got down from his swan carrier, fell to the ground like a golden rod and touched the lotus feet of Lord Krishna with the tips of the four crowns on his heads. Offering his obeisance, he bathed the feet of Krishna with the water of his tears of joy. Rising and falling again and again at the lotus feet of Lord Krishna for a long time, Lord Brahma repeatedly remembered the Lord's greatness he had just seen. Then, rising very slowly and wiping his eyes, Lord Brahma looked up at Mukunda (Krishna). Lord Brahma, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Krishna.

— *Śrīmad-Bhāgavatam* (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter Thirteen: The Stealing of the Boys and Calves by Brahma » Verses: 40-64.

AFTER THE DISAPPEARANCE OF YOGAMAYA'S INFLUENCE

Srila Vishvanatha Chakravarti Thakura

Seeing that Brahma could not realize the sweet glory He had shown him, and that Brahma was not qualified to view any more of His endless unprecedented glories, Krishna didn't show any more of His opulence. Even though Brahma was highly learned and also the husband of the goddess of learning Sarasvati, he said, "Oh, what an amazing thing I have seen." Then being mystified, he could no longer see those forms. Seeing this and knowing Brahma's lack of qualification to understand His powers, Krishna immediately withdrew the curtain of *yogamaya* (*ajā javanikām*) to make them disappear.

In other words, by the agency of *yogamaya*, Krishna covered the cowherd boys, the grazing calves and Himself looking for the calves. Then Krishna showed new forms of them produced from within Himself, each having four arms.

Then He made that yogamaya disappear. Yogamaya is the potency by which Krishna is sometimes manifest and sometimes not manifest. Mahamaya, on the other hand, is the potency which covers the actual reality and displays something unreal. Therefore, in this verse the word ajā refers to yogamaya.

Krishna is beyond logic (*atarkye*), self-manifest and blissful (*sva-pramitike*). If Krishna does not personally reveal Himself, there is absolutely no means - not even by scriptural knowledge - to realize Him. Therefore Krishna is beyond logic or argument. He is also beyond the material energy (*paratra ajāta*).

*tato 'nujñāpya bhagavān
sva-bhuvanāṁ prāg avasthitān
vatsān pulinam āninye
yathā-pūrva-sakhaṁ svakam*

“Krishna brought the calves (*āninye*), who were absorbed in eating grass (*avasthitān*), back to the same place (*prāg*) on the bank of the river (*pulinam*), where the cowherd boys were sitting in the exactly their same positions (*svakam*) taking lunch. In that place sat the original cowherd boys (*yathā-pūrva-sakhaṁ*), who were different from the expansion cowherd boys who performed pastimes for one year with Krishna.”

Editorial comments: When Lord removed the curtain of yogamaya, the *viṣṇu-mūrtis* disappeared from the vision of Brahma and he was able to see the original cowherd boys and calves. At the same time, the boys created by Mahamaya, who were under the spell of Brahma's mystic power also disappeared. According to Srila Sanatana Goswami, the calves and boys remained in the forest and on the riverbank respectively, for one full year. But the boys did not realize it; for them it was only a moment. Lord Brahma now got down from his swan and after offering his respectful obeisance he glorified Lord Krishna by various prayers.

— *Sārārtha-darśinī commentary on Śrīmad-Bhāgavatam by Srila Vishvanatha Chakravarti Thakur » Canto 10: The Summum Bonum » Chapter.13: The Stealing of the Boys and Calves by Brahma » Verse:57 and Chapter 14. Brahma's Prayers to Lord Kṛṣṇa » Verse 42 » Translation by Bhanu Swami. Edited by Mahanidhi Swami.*

BRAHMA'S PRAYERS TO THE SUPREME LORD

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

The difference between the devotees of Vrindavana and devotees in other places is that the residents of Vrindavana have no other



desire other than to associate with Krishna. Being very kind to His devotees, Krishna fulfills their desire. Because they always want Krishna's association, the Lord is always prepared to grant it. The devotees of Vrindavana are also spontaneously in love with Krishna. They do not need to strictly follow regulative principles because they are already naturally developed in transcendental love for Krishna. Regulative principles are required for persons who have not achieved such a position of spontaneous love. Brahma is a devotee of the Lord, but he is an ordinary devotee subject to following regulative principles. He prays to Krishna to give him the chance to take birth in Vrindavana so that he might be elevated to the platform of spontaneous love.

Lord Brahma said: “My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vrindavana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to reciprocate all the service that You are receiving from these residents of Vrindavana. I meditate on how You are so kind, so magnanimous, that even Putana - who came to cheat You by disguising herself as an affectionate mother - was awarded liberation and the actual position of a mother. And other demons belonging to the same



family, such as Aghasura and Bakasura, were also favored with liberation and achieved You. Thinking of this, I am puzzled. These residents of Vrindavana have given You everything—their bodies, their minds, their love, their homes, their possessions. Everything is being utilized for Your purpose. So how will You be able to repay Your debt to them? You have already given Yourself to Putana! I surmise that You shall ever remain a debtor to the residents of Vrindavana, being unable to repay their loving service.”

“My Lord, I can understand that the incomparable and unexcelled service rendered by the residents of Vrindavana is due to their spontaneously engaging all natural instincts in lovingly serving You. It is said that attachment for material objects and home is due to illusion, which makes a living entity bound to the material world. However, this is only the case for persons who are not conscious of You. For the residents of Vrindavana, obstacles such as attachment to hearth and home are non-existent. Because their attachment has been directed unto You their homes have been converted into temples by Your constant presence there. Since they have forgotten everything for Your sake, there is no impediment due to material involvement. For a Krishna conscious person, there is no such thing as impediments due to attachment for hearth and home. Nor is there any illusion.”

“I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not even slightly a material affair. You are so much obliged by the affection of the Vrindavana cowherds that You came here to inspire them to more loving service by Your transcendental presence. In Vrindavana there is no distinction between material and spiritual because everything is dedicated to Your loving service. My dear Lord, Your Vrindavana pastimes are simply to inspire Your devotees. If someone takes those pastimes to be material, he is mistaken or misled.”

“My dear Lord Krishna, those who deride You, claiming that You have a material body like an ordinary man, are described in the *Bhagavad-gītā* as demoniac and less intelligent. You are always transcendental. The non-devotees are cheated because they consider You to be of the material creation. Actually, You have assumed this body, which exactly resembles that of an ordinary cowherd boy, only to increase the devotion and transcendental bliss of Your devotees.”

“My dear Lord, I have nothing to say about people who claim that they have realized God; or that by their realization they have themselves become God. As far as I am concerned, I frankly admit that for me it is not possible to realize You

by my body, mind or speech. What can I say about You? How can I realize You by my limited senses? I cannot even think of You perfectly with my mind, which is the master of the senses. Your qualities, Your activities and Your body cannot be conceived of by any person within this material world. Only by Your mercy can one understand, to some extent, what You are.”

“My dear Lord, although I sometimes think that I am the master of this universe, You are the actual Supreme Lord of all creation. I may be the master of this universe, but there are innumerable universes, and there are also innumerable Brahmas who preside over these universes; in actuality You are the master of them all. As the Supersoul in everyone’s heart, You know everything. Please, therefore, accept me as Your surrendered servant. I hope that You will excuse me for committing the great offense of disturbing You in Your pastimes with Your friends and calves. If You will kindly allow me, I will immediately leave so that, by my absence, You can continue to enjoy pastimes Your friends and calves.”

“My dear Lord Krishna, Your very name suggests that You are all-attractive. The attraction of the sun and the moon are all due to You. Through the capacity of the sun, You are beautifying the very existence of the Yadu dynasty. And with the actions of the moon, You are enhancing the potency of the land, the demigods, the *brāhmaṇas*, the cows and the oceans. By your enlightening power, demons like Kamsa and others are annihilated. Therefore it is my deliberate conclusion that You are the only venerable Deity within the creation. Accept my repeated obeisance until the annihilation of this material world. As long as there is sunshine within this material world, kindly accept my humble obeisance.”

In this way, after offering humble and respectful obeisance unto the Supreme Personality of Godhead and circumambulating Him three times, Brahma, the master of the universe prepared to return to his abode, known as Brahmaloka. By a gesture, the Supreme Personality of Godhead gave him permission to do so.

— KRISHNA, *The Supreme Personality of Godhead* Chapter 14: Prayers Offered by Lord Brahma to Lord Krishna.

**WHY KRISHNA DID NOT
RESPOND TO BRAHMA’S PRAYERS**
Sri Vishvanatha Chakravarti Thakura

Lord Krishna was playing exactly like an innocent young cowherd boy in Vrindavana. When the four-headed Brahma offered prayers



the Lord maintained His role as a young cowherd boy and thus remained silent before Brahma. Krishna's silence indicates the following thoughts: "Where did this four-headed Brahma come from? What is he doing? What are these words he keeps on speaking? I am busy looking for My calves. I am just a cowherd boy and do not understand all this." Lord Brahma had considered Lord Krishna an ordinary cowherd boy and had treated Him as such. After accepting Brahma's prayers, Krishna continued to play as a cowherd boy and thus did not answer the four-headed Brahma. Rather, Krishna was more interested in rejoining His cowherd boyfriends for the picnic lunch on the bank of the Yamuna river.

— *Sārārtha-darśinī* commentary on *Śrīmad-Bhāgavatam* by Śrīla Viṣṇvanātha Chakravartī Thakur » Canto 10: The Summum Bonum » Chapter 14. Brahma's Prayers to Lord Kṛṣṇa » Translation by Bhanu Swami. Edited by Mahanidhi Swami.

BRAHMA LEAVES FOR HIS OWN ABODE

Śrīla Vaiyaṣaki

Having thus offered his prayers, Brahma three times circumambulated his worshipful Lord, the unlimited Personality of Godhead, and then bowed at His lotus feet. The appointed creator of the universe then returned to his own residence. After granting His son Brahma permission to leave, the Supreme Personality of Godhead took

the calves, who were still where they had been a year earlier, and brought them to the riverbank, where He had been taking His meal and where His cowherd boyfriends remained just as before. O King, although the boys had passed an entire year they considered that year merely half a moment. What indeed is not forgotten by those whose minds are bewildered by the Lord's illusory potency? By that power of Maya, this entire universe remains in perpetual bewilderment, and in this atmosphere of forgetfulness no one can understand even his own identity.

The cowherd boyfriends said to Lord Krishna: You have returned so quickly! We have not eaten even one morsel in Your absence. Please come here and take Your meal without distraction. Then Lord Hrishikeshā, smiling, finished His lunch in the company of His cowherd friends. While they were returning from the forest to their homes in Vraja, Lord Krishna showed the cowherd boys the skin of the dead serpent Aghasura.

Lord Krishna's transcendental body was decorated with peacock feathers and flowers and painted with forest minerals, and He played His bamboo flute loudly and festively. As He called out to His calves by name, His cowherd boyfriends purified the whole world by chanting His glories. Thus Lord Krishna entered the cow grazing pasture of His father Nanda Mahārāja, and the sight of His beauty at once produced a great festival for the eyes of all the cowherd women. As the cowherd boys reached the village of Vraja, they sang, "Today Krishna saved us by killing a great serpent!" Some of the boys described Krishna as the son of Yashoda, and others as the son of Nanda Maharaja.

— *Śrīmad-Bhāgavatam* (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter 14. Brahma's Prayers to Lord Krishna » Verses: 41-48.

PRAYER TO YOGAMAYA Śrīla Bhaktivinoda Thakura

*āmāra samāna hīna nāhi e soṁsāre
asthira ha'yechi poḍi' bhāba pāraḥāre*

The likes of such a lowly soul as me is not to be found anywhere in this world. Thus I have become most agitated due to falling into this vast ocean of material existence.

*kuladebī jogamāyā more kṛpā kori'
ābarāṇa sambaribe kabe biśwodarī*

Oh Yogamaya! When will you show mercy to me by lifting up the curtain of illusion with



which you shroud the universe in your external form of Mahamaya? You are known as Kuladevi, the traditional worshipable Goddess of all the Vaishnavas dynasties.

*śunechi āgame bede mahimā tomāra
śrī-kṛṣṇa-bimukhe bāndhi karāo soṁsāra*

I have heard of your glories and activities from the Vedic literatures. You take all those souls who are averse to Krishna and bind them within the material world.

*śrī-kṛṣṇa-sāmmukhya jā'ra bhāgya-krame hoyā
tā're mukti diyā koro' aśoka abhoyā*

To that person whose good fortune gradually dawns, allowing him to again become favorably disposed to Krishna, you award liberation and make him free from all grief and fear.

*e dāse janani kori' akaitaba doyā
bṛndābane deha' sthāna tumi jogamāyā*

Oh my dear Mother! Showing your causeless mercy to this servant, give me a place in Vrindavana, for you are Yogamaya Herself (the

internal energy of yoga, or union).

*tomāke laṅghiyā kothā jibe kṛṣṇa pāya
kṛṣṇa-rasa prakāṣiṇo tomāra kṛpāya*

Without complying with you, no soul at any time can get Krishna, for the manifestation of Krishna's pastimes is all enacted only by your mercy.

*ttumi kṛṣṇa-sahacarī jagata-janani
tumi dekhāile more kṛṣṇa-cintāmaṇi*

You are the devoted follower of Lord Krishna, and you are the Mother of the universe. You have shown me the transcendental touchstone of Krishna consciousness.

*nīṣkapata ho'ye mātā cāo mora pāne
baiṣṇaba biśwāsa bṛddhi ha'ka prati-khaṇe*

My dear Mother, I sincerely wish that you will let my faith in the Vaisnavas increase at every moment.

*baiṣṇaba-carāṇa binā bhāba-parābāra
bhakatibinoda nāre hoibāre pāra*

Without the lotus feet of the devotees of the Lord, Bhaktivinoda is not able to cross to the other side of this ocean of material existence.

—Adapted from the book Śrī Śrī Kalyāṇa Kalpa-taru - The Desire Tree of Auspiciousness by Srila Bhaktivinoda Thakura.

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS Projects

E-Magazines, E-books, Education

is a branch of

International Society for Krishna Consciousness

Founder-Acārya: His Divine Grace

A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.



Śrī Pārśva Ekādaśī

Issue no:69

2nd September 2017

MEETING OF RAHUGANA AND JADA BHARATA



Features

THE MEETING OF
MAHARAJA RAGHUGANA AND JADA BHARATA
*A conversation between
Sukadeva Goswami and Maharaja Parikṣita*

THE DIFFERENCE BETWEEN
ORDINARY PEOPLE AND SAINTLY PEOPLE
*His Divine Grace
A.C.Bhaktivedanta Swami Prabhupada*

WAS JADA BHARATA ANGRY
TOWARDS RAHUGANA?
Srila Vishvanatha Chakravarti Thakura

HOW DOES ASSOCIATION
WITH VAISHNAVAS HELP US?
Srila Bhaktivinoda Thakura

IS IT NECESSARY TO LIVE WITH
DEVOTEES TO ASSOCIATE WITH THEM ?
Srila Bhaktisiddhanta Saraswati Thakura



THE MEETING OF
MAHARAJA RAGHUGANA AND JADA BHARATA
A conversation between
Sukadeva Goswami and Maharaja Parikṣita

Once King Rahugana, ruler of the states known as Sindhu and Sauvira, was journeying to the holy place Kapilashrama. When they reached the banks of the river Iksumati, King's chief palanquin carriers needed another carrier. Therefore they began searching for a replacement, and by chance they came upon Jada Bharata. They observed that Jada Bharata was young and strong and had firm limbs and considered that, like cows and asses, he was quite fit to carry loads. Thinking in this way, although the great soul Jada Bharata was unfit for such work, they nonetheless unhesitatingly forced him to carry the palanquin.

Due to his sense of nonviolence however, Jada Bharata carried the palanquin in an erratic manner. With every step, he checked several paces ahead to see whether he was about to step on ants. Consequently, he could not keep pace with the other carriers. Due to this, the palanquin was shaking, and King Rahugana immediately asked the carriers, "Why are you people carrying this palanquin unevenly? You had better carry it properly."

When the palanquin carriers heard the threatening words of Maharaja Rahugana, they became very afraid of his punishment and replied as follows:

na vayanṁ nara-deva pramattā bhavan-
niyamānupathāḥ sādhu eva vahāmah. ayam
adhunaiva niyukto 'pi na drutaṁ vrajati nānena
saha vadhūm u ha vayanṁ pārayāma iti.

"O Lord, please note that we are not even slightly negligent in discharging our duties. We have long been faithfully carrying the palanquin to your satisfaction, but this man who has been recently engaged to work with us cannot walk very swiftly. Therefore we are not able to carry the palanquin properly."

King Rahugana could understand the words of the carriers, who were afraid of being punished. He could also understand that simply due to the fault of one person, the palanquin was not being carried properly. Knowing this perfectly well and hearing their appeal, he became a little angry, although he was both experienced and advanced in political science. His anger arose due to his inborn nature as a king. In truth, King Rahugana's mind was covered by the mode of passion, and he therefore spoke sardonically to Jada Bharata, whose spiritual effulgence was not visible, like fire covered by ashes. King Rahugana told Jada Bharata: "How troublesome this is for you, my dear brother. You appear very fatigued because you have carried this palanquin without assistance for a long time and for a long distance. Besides that, due to your old age you have clearly become greatly troubled. My dear friend, I see that you are not very firm, nor very strong and stout. Aren't your fellow carriers cooperating with you?"

atha punah sva-śibikāyāṁ viśama-gatāyāṁ
prakupīta uvāca rahūganah kim idam are tvam
jīvan-mṛto mām kadhārthi-kṛtya bhārṭṛ-śāsanam
aticarasi pramattasya ca te karomi cikitsām
danda-pāñir iva janatāyā yathā prakṛtiṁ svām
bhājīyasa iti.

Thereafter, when the King saw that his palanquin was still being shaken by the carriers, he became very angry and said: "You wretch, what are you doing? Are you dead despite the life within your body? Do you not know that I am your master? You are disregarding me and are not carrying out my order. For this disobedience. I shall now punish you just as Yamaraja, the superintendent of death, punishes sinful people. I shall give you fit punishment so that you will come to your senses and do your duty properly."

evam bahv abaddham api bhāsamānam nara-
devābhimānam rajasā tamasānuviddheṇa madena

*tiraskṛtāśeṣa-bhagavat-priya-niketaṁ pandita-
māninaṁ sa bhagavān brāhmaṇo brahma-bhūta-
sarva-bhūta-suhṛd-ātmā yogeśvara-caryāyāṁ
nāti-vyutpanna-matiṁ smayamāna iva vigata-
smaya idam āha.*

Thinking himself a king, King Rahugana was in the bodily conception of life and was influenced by material nature's modes of passion and ignorance. Due to madness, he chastised Jada Bharata with uncalled-for sarcastic words. Jada Bharata was a topmost devotee and the abode of the Supreme Personality of Godhead to whom he was very dear. Although he considered himself very learned, the King did not know the position of person advanced in devotional service—nor did he know of his characteristics. Jada Bharata was the residence of the Supreme Personality of Godhead; he always remembered the form of the Lord within his heart. He was the dear friend of all living beings, and he did not entertain any bodily conception of life. He therefore smiled and spoke the following words.

*brāhmaṇa uvāca
tvayoditaṁ vyaktam avipralabdham
bhartuḥ sa me syād yadi vira bhārah
gantur yadi syād adhigamyam adhvā
pīveti rāṣau na vidāṁ pravādaḥ*

The great *brāhmaṇa* Jada Bharata said: My dear King and hero, everything which you have spoken in sarcasm is certainly true. In actuality these are not words of chastisement for me because the body is the carrier. The load carried by the body does not belong to me, for I am the spirit soul. Thus, there is no contradiction in your statements because I am different from the body. I am not the carrier of the palanquin—the body is the carrier. As you have hinted, I certainly have not labored carrying the palanquin, for I am detached from the body. You have said that I am not stout and strong, yet these words are befitting a person who does not know the distinction between the body and the soul. The body may be brawny or lean, but no learned man would say such things of the spirit soul. As far as the spirit soul is concerned, I am neither stout nor slim; therefore you are correct when you say that I am not very stout. Also, if the object of this journey and the path leading there were mine, there would be many troubles for me. However, because they relate not to me but to my body, there is no trouble for me at all.

Brawniness and slimness, bodily and mental distress, thirst, hunger, fear, disagreeance, desires



for material happiness, old age, sleep, attachment for material possessions, anger, lamentation, illusion and identification of the body with the self are all transformations of the material covering of the spirit soul. A person absorbed in the material bodily conception of life is affected by these things, but I am free from all bodily conceptions. Consequently I am neither slim nor stout nor anything else you have said. My dear King, you have needlessly accused me of being dead though alive. In this regard, I can only say that this is the case with everyone because everything material has both beginning and end. As far as you are thinking that you are the king and master, and you are thus trying to dictate to me, this is also incorrect because these positions are temporary. Today you are a king and I am your servant; but tomorrow the positions may be changed, and you may be my servant and I, your master. These are temporary circumstances created by providence. My dear King, if you still think that you are the King and that I am your servant, and that you should order me, and that I should follow your order, then I can only say that this differentiation is temporary, and it exists only due to usage or convention. I do not see any other cause. In that case, who is actually the master, and who the servant? Everyone is being helplessly forced by the laws of material nature; therefore no one is master, and no one is servant. Nonetheless, if you think that you are the master and that I am the servant, I shall accept this. Please order me. What can I do for you?

*unmatta-matta-jaḍavat sva-saṁsthān
gatasya me vira cikitsitena*



*arthaḥ kiyān bhavatā śikṣitena
stabdha-pramattasya ca piṣṭapeṣaḥ*

My dear King, you have said, "You wretch, you dull madman, I am going to chastise you, and then you will come to your senses." In this regard, let me say that although I live like a dull, deaf and dumb man, I am actually a self-realized person. What will you gain by punishing me? Even if your calculation were true and I am a madman, then your punishment will be like beating a dead horse. There will be no effect. When a madman is punished, he is not cured of his madness.

When King Rahugana chastised the exalted devotee Jada Bharata with harsh words, that peaceful, saintly person tolerated it all and then replied in an appropriate manner. Nescience is due to a bodily conception of life, and Jada Bharata was not the least affected by this false conception. Out of his natural humility, he never considered himself a great devotee, and hence he agreed to accept the apparent results of his past *karma*. As though he were an ordinary man, he thought that by carrying the palanquin he was destroying the reactions of his past misdeeds. Thinking in this way, he began to carry the palanquin as before. Maharaja Rahugana, King of the Sindhu and Sauvira states, had great faith in discussions of the Absolute Truth. Being thus qualified, he heard from Jada Bharata the philosophical presentation on the mystic yoga process which is approved by all scriptures and which slackens the knot in the heart. His material conception of himself as a king was thus destroyed. He immediately descended from his palanquin and fell flat on the ground with his head at the lotus feet of Jada Bharata in such a way that he might be excused for his insulting words against the great *brāhmaṇa*. He then prayed as follows.

*kas tvaṁ nigūḍhaś carasi dvijānāṁ
bibharṣi sūtraṁ katamo 'vadhūtaḥ
kasyāsi kutratya ihāpi kasmāt
kṣemāya naś ced asi nota śuklaḥ*

King Rahugana said: O *brāhmaṇa*, you appear to be moving in this world wholly incognito and completely unknown to others. Who are you? Are you a learned *brāhmaṇa* and saintly person? I see that you are wearing a sacred thread. Are you one of those exalted, liberated saints such as Dattatreya and other highly advanced, learned scholars? May I ask whose disciple you are? Where do you live? Why have you come to

this place? Is your mission in coming here to do good for us? Please let me know who you are.

*nāhaṁ viśaṅke sura-rāja-vajrān
na tryakṣa-śūlān na yamasya dandāt
nāgny-arka-somānila-vittapāstrāc
chaṅke bhṛṣaṁ brahma-kulāvamānāt*

My dear sir, I am not even slightly afraid of the thunderbolt of King Indra, nor am I afraid of the serpentine, piercing trident of Lord Shiva. I do not care about the punishment of Yamaraja, the superintendent of death, nor am I apprehensive of fire, the scorching sun, the moon, wind, nor the weapons of Kuvera. Yet I am afraid of offending a *brāhmaṇa*. I am very much afraid of this. My dear sir, it appears that the influence of your great spiritual knowledge is hidden. Factually you are bereft of all material association and fully absorbed in the thought of the Absolute. Consequently, you are unlimitedly advanced in spiritual knowledge. Please tell me why you are wandering around like a dullard. O great saintly person, you have spoken words approved by the yogic process, but it is not possible for us to understand what you have said. Therefore kindly explain it further. I consider your good self the most exalted master of mystic power. You know the spiritual science perfectly well. You are the most exalted of all learned sages, and you have descended for the benefit of all human society. You have come to give spiritual knowledge, and you are a direct representative of Kapiladeva, the incarnation of God and the plenary portion of knowledge. I am therefore asking you, O spiritual master, what is the most secure shelter in this world? Is it not a fact that your good self is the direct representative of Kapiladeva, the incarnation of the Supreme Personality of Godhead? To examine people and see who is actually a human being, you have presented yourself as a deaf and dumb person. Are you not moving this way upon the surface of the world? I am very attached to family life and worldly activities, and I am blind to spiritual knowledge. Nonetheless, I am now present before you and am seeking enlightenment from you. How can I advance in spiritual life?

*drṣṭaḥ śramaḥ karmata ātmano vai
bhartur gantur bhavataś cānumanye
yathāsatodānayanādy-abhāvāt
samūla iṣṭo vyavahāra-mārgaḥ*

O *brāhmaṇa*, you have said that I am not fatigued from labor. Although the soul is

different from the body, there is fatigue because of bodily labor, and it appears to be the fatigue of the soul. When you are carrying the palanquin, there is certainly labor for the soul. This is my conjecture. You have also said that the external behavior exhibited between the master and the servant is not factual, but although in the phenomenal world it is not factual, the products of the phenomenal world can actually affect things. That is visible and experienced by all. As such, even though material activities are impermanent, they cannot be said to be untrue.

My dear sir, you have said that designations like bodily strength and weakness are not characteristics of the soul. That is incorrect because designations like pain and pleasure are certainly felt by the soul. You may put a pot of milk and rice on a fire, and the milk and rice are automatically heated one after the other. Similarly, due to bodily pains and pleasures, the senses, mind and soul are affected. The soul cannot be completely detached from this conditioning. My dear sir, you have said that the relationship between the king and the subject or between the master and the servant are not eternal, but although such relationships are temporary, when a person takes the position of a king his duty is to rule the citizens and punish those who are disobedient to the laws. By punishing them, he teaches the citizens to obey the laws of the state. Again, you have said that punishing a person who is deaf and dumb is like chewing the chewed or grinding the pulp; that is to say, there is no benefit in it. However, if one is engaged in his own occupational duty as ordered by the Supreme Lord, his sinful activities are certainly diminished. Therefore, if one is engaged in his occupational duty by force, he benefits because he can vanquish all his sinful activities in that way. Whatever you have spoken appears to me to be contradictory. O best friend of the distressed, I have committed a great offense by insulting you. I was puffed up with false prestige due to possessing the body of a king. Due to this I have certainly become an offender. Therefore I pray that you kindly glance upon me with your causeless mercy. If you do so, I can be relieved from sinful activities brought about by insulting you.

*na vikriyā viśva-suhṛt-sakhasya
sāmyena vītābhimātes tavāpi
mahad-vimānāt sva-kṛtād dhi mādrī
nāṅksyaty adūrād api śūlapāṇiḥ*

O my dear Lord, you are the friend of the Supreme Personality of Godhead, who is the



friend of all living entities. You are therefore equal to everyone, and you are free from all bodily conceptions. Although I have committed an offense by insulting you, I know that there is no loss or gain for you due to my insults you are fixed in your determination. However, I have committed an offense and because of this, even though I may be as strong as Lord Shiva, I shall be vanquished without delay due to my offense at the lotus feet of a Vaishnava.

- Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Fifth Canto: The Creative Impetus » Chapter 10: The Discussion between Jada Bharata and Maharaja Rahugana » Verse: 1-25.

THE DIFFERENCE BETWEEN
ORDINARY PEOPLE AND SAINTLY PEOPLE
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

Saintly people like Jada Bharata do not speak mundane words. Whatever they say is approved by great yogīs and those advanced in spiritual life. That is the difference between ordinary people and saintly people. The listener must also be qualified to understand the words of exalted, spiritually advanced people such as Jada Bharata. *Bhagavad-gītā* was spoken to Arjuna, not to others. Lord Krishna especially selected Arjuna for instruction in spiritual knowledge because Arjuna was a great devotee and confidential friend. Similarly, great personalities also speak to the learned, not to *śūdras*, *vaiśyas*, women or unintelligent men. Generally it is very risky to give great philosophical instructions to ordinary people, but Sri Chaitanya Mahaprabhu, for the benefit of the fallen souls of Kālī-yuga, has given us a very nice means of elevating people—the chanting of the Hare Krishna *mantra*. The



general mass of people, although *sūdras* and less, can be purified by chanting this Hare Krishna *mantra*. Then they can understand the exalted philosophical statements of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Our Krishna consciousness movement has therefore adopted the chanting of the Hare Krishna *mahā-mantra* for the general masses. When people gradually become purified, they are instructed in the lessons of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Materialistic people like *strī*, *sūdra* and *dvija-bandhu* cannot understand instructions for spiritual advancement, yet one can take to the shelter of a Vaishnava, for he knows the art of enlightening even *sūdras* in the highly elevated subject matter spoken in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

— *Śrīmad-Bhāgavatam* (Bhāgavata Purāṇa) » Fifth Canto: The Creative Impetus » Chapter 10: The Discussion Between Jada Bharata and Maharaja Rahugana » Verse:19.

WAS JADA BHARATA ANGRY TOWARDS RAHUGANA?

Śrīla Vishvanatha Chakravartī Thakura

Bharata answered the King by explanations with repetition of the King's statements. Bharata had destroyed the cause of identification with the body (*anātmya*), ignorance. "If Bharata had no material identification, why did he appear to be unable to tolerate the King's words and reply to the King's chastisements?" He replied by repeating the King's statements in order to destroy his *prārabdha-karma* indicated by the enjoyment of royal wealth and power. By following the process of *bhakti* taught by Bharata due to compassion, the King could destroy his *karmas*.

— *Sārāṁtha-darśinī* commentary on *Śrīmad-Bhāgavatam* by Śrīla Vishvanatha Chakravartī Thakur » Fifth Canto: Verse: 14 » Translation by Bhanu Swami.

HOW DOES ASSOCIATION WITH VAISHNAVAS HELP US?

Śrīla Bhaktivinoda Thakura

Association with prejudiced ideas in the form of *karma* and *jñāna*, is very dangerous. Due to this association a living entity's propensity for ignorance and passion becomes stronger. Whatever propensities for goodness, passion, and ignorance are seen in people's eating, sleeping, and sensory activities are all due to association with prejudices. *Karmis* and *jñānīs* disrespect Vaishnavas only due to their attachment for prejudices. However, by affectionately associating with pure devotees of the Lord, the effects of one's association with prejudices is destroyed. Until the attachment to prejudices is destroyed, the ten offenses in chanting the holy

name will not be uprooted. Offenses at the feet of *sādhus* is due to being proud of one's *karma* and *jñāna*. The offense against chanting in the form of blaspheming devotees enters the heart of the non-devotee and takes up residence there. Worldly attachment is contrary to the acceptance of Lord Krishna's undisputed supremacy, and it therefore does not allow the unfortunate living entity to fully surrender to Him. Thus, disobeying the spiritual master, blaspheming the *Vedic* literatures, interpreting the holy name, considering the chanting of the holy names as equal to the pious activities offered in the *Vedas*, committing sinful activities while pretending to chant the holy name, aversion due to conceptions of I and mine, selling the holy names to unfit persons—all these offenses against the holy names continue. In such a condition, how can one be benefitted? Therefore it is said:

*asadbhiḥ saha saṅgas tu
na kartavyaḥ kadācana
yasmāt sarvārtha hāniḥ syād
adhaḥ pātaś ca jāyate*

"One should never associate with materialistic persons, for by doing so all one's assets are lost and he falls from his position."

It has been seen that many fortunate souls have given up attachment for prejudices by the association of pure Vaishnavas. From the scriptures it is well known that by the association of Sri Narada Muni the hunter (Mrgari) and Ratnakara (Valmiki) attained auspiciousness. The foremost instruction of Sri Ramanujacharya is this: "If you cannot purify yourself by any endeavor whatsoever, then just go to sit with the Vaishnavas and by this you will achieve all auspiciousness." By observing the pure characteristics of a devotee, in a very short time a person's mind is purified, his attachment for sense enjoyment decreases, and the seedling of *bhakti* sprouts in his heart. One even gradually develops a taste for the Vaishnavas' food and behavior. We have seen how by associating with Vaishnavas, people have given up many *anarthas* - taste for associating with women, thirst for wealth, desire for sense enjoyment and liberation, inclination for *karma* and *jñāna*, eating meat and fish, drinking wine, smoking tobacco, and the desire to chew *pān*. By observing a Vaishnava's quality of not uselessly wasting time, many people have easily given up *anarthas* such as laziness, oversleeping, useless talk, urges of speech, etc. We have also seen that by associating with Vaishnavas for some time someone's cheating propensity and desire for fame have been destroyed. We have

seen with our own eyes that by associating with Vaishnavas with a little affection, the effects of all other association - such as attachment for prejudices - have been vanquished. Those who are attached to winning arguments, those who are expert at attaining dominion, those who are eager to accumulate great wealth- all such people have attained devotional service by being purified in the association of Vaishnavas. Even the hearts of persons who think, "I will defeat the world by my arguments and attain supremacy," have been pacified. Without the association of Vaishnavas there is no alternative for rectifying the attachment for prejudices.

—Śrī Bhakti-yāloka » Saṅga-tyāga » Giving up the association of non-devotees » Śrīla Bhaktivinod Thakura.

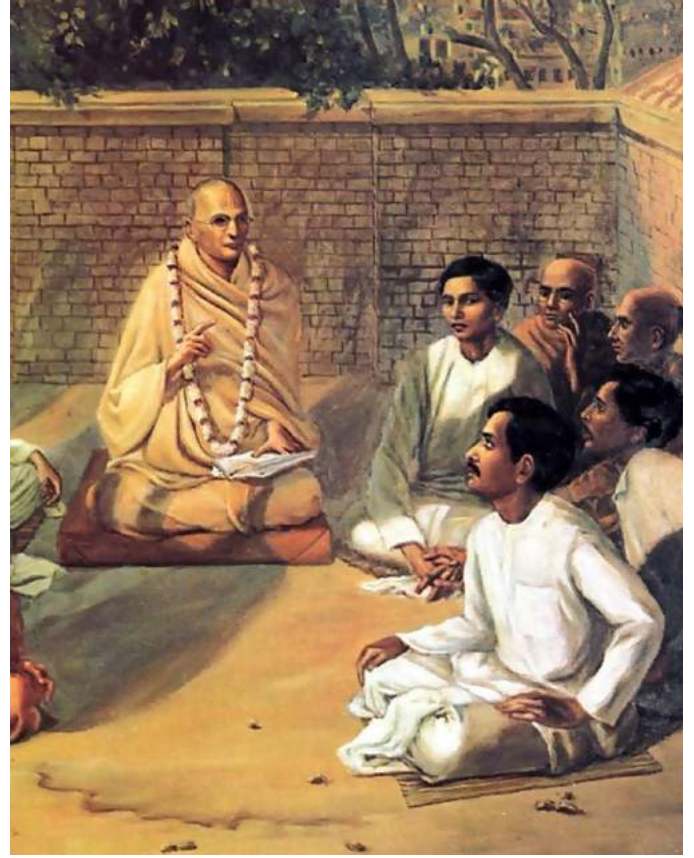
IS IT NECESSARY TO LIVE WITH DEVOTEES TO ASSOCIATE WITH THEM ?

Śrīla Bhaktisiddhanta Saraswati Thakura

Certainly, association with devotees is essential. However, we attain association according to our worthiness. It is not true that simply by living together we can take advantage of good association. Conversely it is true that we can associate with devotees even when we live at a distance from them. Association does not necessarily mean living in the same room. However, living with devotees makes it easier for us to hear from them; whereas such hearing is more difficult over a distance.

We conduct festivals in the temple to give everyone the opportunity to associate with devotees, to destroy their attachment to material life, to display compassion for all living entities, to develop a taste for chanting the holy name, and to engage in the service of Hari, guru, and the Vaishnavas. The Temple's main purpose in holding festivals, reciting *Śrīmad-Bhāgavatam*, and discussing *hari-kathā* is to awaken the soul's constitutional propensity to serve Krishna. If we hear *hari-kathā* in the association of devotees, we revive awareness of our constitutional position and attain the ultimate goal of life.

A devotee is saintly. He is neither a material enjoyer nor a dry renunciant. By associating with saintly devotees, we can understand that just as material enjoyment is sinful, the path of dry renunciation is also sinful. Confused about what to do, the pseudo-renunciants adopt the path of renunciation. Being attached to or aloof from the material world are both signs of aversion to the Supreme Lord. Unless we give up these forms of aversion-material enjoyment and dry renunciation-we cannot attain complete shelter



in devotional service. If we fail to understand the proper meaning of pure devotional service, we will end up either as material enjoyers or dry renunciants.

— AmṛtaVāṇī: Nectar of Instructions of Immortality by His Divine Grace Bhaktisiddhanta Saraswati Thakura Prabhupada » Compiled by Śrīpāda Bhakti Mayukha Bhagavat Maharaja » Adapted and Published by Ishvara Das » Translated from Bengali by Bhumipati dāsa.



!! Sri Sri Nitai Gaurchandra Jayati !!

NBS PROJECTS

E-Magazines, E-books, Education
is a branch of

International Society for Krishna Consciousness

Founder-Acārya: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.



Śrī Indirā Ekādaśī

Issue no:70

16th September 2017

GLORIES OF THE HOLY DUST



Features

GLORIES OF THE HOLY DUST

*A conversation between
Sukadeva Goswami and Maharaja Parikṣita*

NO QUESTION OF FALLING DOWN

*His Divine Grace
A.C.Bhaktivedanta Swami Prabhupada*

WHEN WILL WE ACHIEVE AUSPICIOUSNESS?

Srila Bhaktisiddhanta Saraswati Thakura

THE EASIEST WAY TO ACHIEVE DEVOTIONAL SERVICE

Srila Bhaktivinoda Thakura

OBTAINING DUST FROM THE FEET OF THE VRAJA-VĀSĪS?

Srila Sanatana Goswami



GLORIES OF THE HOLY DUST

A conversation between

Sukadeva Goswami and Maharaja Parikṣita

Jada Bharata said to the King: "You are obviously not very experienced, yet you pose yourself as a learned person because you are very proud of your knowledge. Factually speaking, a person who is on the transcendental platform does not care for social conventions and behavior which sacrifices spiritual advancement. Social behavior comes within the jurisdiction of *karmakāṇḍa*, the path of material benefits. No one can spiritually advance by such activities. The conditioned soul is always overpowered by the modes of material nature, and consequently he is simply concerned with material benefits and material auspicious and inauspiciousness. In other words, his mind, which is the leader of the senses, is absorbed in material activities life after life. Thus he continuously gets different types of bodies and suffers various miserable material conditions. Social behavior has been formulated on the basis of mental concoction. If one's mind is absorbed in these activities, he certainly remains conditioned within the material world.

According to different opinions, there are eleven or twelve mental activities, which can be transformed into hundreds and thousands of actions. A person who is not Krishna conscious is subjected to all these mental concoctions and is thus completely governed by the material energy. The living entity who is free from mental concoctions attains the consciousness platform of pure spirit soul, devoid of material contamination. There are two types of living entities—*jīvātmā* and *paramātmā*, the individual soul and the Supreme Soul. That Supreme Soul in His ultimate manifestation is Lord Vasudeva, Krishna. He enters into everyone's heart and controls the living entity in his different activities. He is therefore the supreme shelter of all living entities. One can understand the Supreme Soul and one's position in relationship with Him when one is completely free from the unwanted association of mundane men. In this way one can become qualified to cross the ocean of nescience. The cause of conditioned life is attachment to the external energy. One has to conquer the dominance of these mental concoctions. Unless one does so, he will never be free from material anxieties. Although mental



concoctions have no value, their influence is still very formidable. No one should neglect to control the mind. If one does, the mind becomes so powerful that one immediately forgets his real position. Forgetting that he is an eternal servant of Krishna and that service to Krishna is his only business, one is doomed by material nature to serve the objects of the senses. One should kill mental concoctions by the sword of service to the Supreme Personality of Godhead and His dearest devotees.

King Rahugana said: O most exalted one, you are non- different to the Supreme Personality of Godhead. By the influence of your spiritual self, all kinds of contradiction in the *śāstras* have now been removed from my heart. In the garbs of a friend of a *brāhmaṇa*, you are concealing your transcendental blissful position. I offer my respectful obeisance unto you. O best of the *brāhmaṇas*, my body is filled with vile things, and my vision has been bitten by the serpent of pride. Due to my material conceptions, I am diseased. Your nectarean instructions are the proper medicine for one suffering from such a fever, for they are cooling waters for one scorched by heat. The doubts I have in a different subject matter I shall ask you about later. For the time being, these mysterious *yoga* instructions, you have given me for my self-realization appear very difficult to understand. Please repeat them in a simple way so that I can understand them. I am very inquisitive, and want to understand this clearly. O master of *yogic* power, you said that fatigue resulting from moving the body to different places is appreciated by direct perception but in actuality there is no fatigue. It simply exists in a relative or worldly sense. By discussions of worldly matters, no one can come to the conclusion of the Absolute Truth. Because of your presentation of this statement, my mind is a little disturbed.

The self-realized *brāhmaṇa* Jada Bharata said: Among the multitudinous material combinations and permutations, there are various forms and earthly transformations. For some reason, these move on the surface of the earth and are called palanquin carriers. Those material transformations which do not move are gross material objects, like stones. In any case, the material body is made of earth and stone in the form of feet, ankles, calves, knees, thighs, torso, throat and head. Upon the shoulders is the wooden palanquin, and within the palanquin is the so-called King of Sauvira. The body of the King is simply another transformation of earth. However, within that body Your Lordship is situated, yet you falsely think that you are the

King of the state of Sauvira.

It is a true though, that these innocent people carrying your palanquin without payment are suffering due to this injustice. Their condition is lamentable because you have forcibly engaged them in carrying your palanquin. This proves that you are cruel and unkind. Yet, due to false prestige you think that you are protecting the citizens. This is ludicrous. You were a fool who could not be honoured as a great man in an assembly of knowledgeable persons. All of us on the surface of the globe are living entities in different forms. Some of us are moving and some not moving. All of us come into existence, remain for some time and are annihilated when the body is again mingled with the earth. We are all simply different transformations of the earth. Different bodies and capacities are simply transformations of the earth that exist in name only, for everything grows out of the earth and when everything is annihilated it again mingles with the earth. In other words, we are but dust, and we shall be but dust. Every person should consider this point.

One may say that varieties arise from the planet earth itself. However, although the universe may temporarily appear to be the truth, it ultimately has no real existence. The earth was originally created by a combination of atomic particles, but these particles are impermanent. Actually the atom is not the cause of the universe, although some philosophers think so. It is not true that the varieties found in this material world result simply from atomic juxtaposition or combination. Since this universe has no real ultimate existence, the things within it - shortness, differences, grossness, thinness, smallness, bigness, result, cause, living symptoms, and materials - are all imagined. They are all pots made of the same substance - earth - but they are named differently. The differences are characterized by the substance, nature, predisposition, time and activity. You should know that all these are simply mechanical manifestations created by material nature. What, then, is the ultimate truth? The answer is that non-dual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realization of that knowledge is Brahman. Then Paramatma, the Supersoul, is realized by the yogis who try to see Him with perfectly peaceful mind. This is the second stage of realization. Finally, full realization of the same supreme knowledge is attained by seeing the Supreme Person. All learned scholars describe the Supreme Person as Vasudeva, the cause of Brahman, Paramatma and



others. My dear King Rahugana, unless one takes the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy (*brahmacarya*), strictly following the rules and regulations of householder life, leaving home as a *vānaprastha*, accepting *sannyāsa*, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee. Who are the pure devotees mentioned here? In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. By constantly hearing such topics in the association of pure devotees, with great respect, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vasudeva.

In a previous birth I was known as Maharaja Bharata. I attained perfection by becoming completely detached from material activities through direct experience, and through indirect experience I received understanding from the Vedas. I was fully engaged in the service of the

Lord, but due to my misfortune, I became overly affectionate to a small deer; so much so that I neglected my spiritual duties. Due to my deep affection for the deer, in my next life I had to accept the body of a deer. However, my dear heroic King, due to my past sincere service to the Lord, I could remember everything of my previous life even whilst in the body of a deer. Because I am aware of the fall down in my past life, I always keep myself separate from the association of ordinary men. Being afraid of their contaminating, materialistic association, I wander alone unnoticed by others. Simply by associating with exalted devotees, anyone can attain perfection of knowledge, and with the sword of knowledge, he can cut to pieces the illusory associations within this material world. Through the association of devotees, one can engage in the service of the Lord by hearing and chanting (*śravaṇam* and *kīrtanam*). Thus, one can revive his dormant Krishna consciousness, and remaining steadfast to the cultivation of Krishna consciousness, return home, back to Godhead, even in this life.

— *Śrīmad-Bhāgavatam* (Bhāgavata Purāṇa) » Canto 5: The Creative Impetus
» Summary of Chapter 11 and Chapter 12: Conversation Between Maharaja Rahugana and Jada Bharata » Verse: 1-16.

NO QUESTION OF FALLING DOWN His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

Actual knowledge of transcendental bliss can be bestowed upon anyone by a pure devotee. *Vedeṣu durlabham adurlabham ātma-bhaktau* (*Brahma-saṁhitā*. 5.33). One cannot attain the perfection of spiritual life simply by following the directions of the Vedas. One has to approach a pure devotee: *anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam* (*Caitanya Caritāmṛita*. Madhya 19.167). By the grace of such a devotee, one can understand the Absolute Truth, Krishna, and one's relationship with Him. A materialistic person sometimes thinks that simply by executing pious activities and remaining at home one can understand the Absolute Truth. One cannot understand the Absolute Truth simply by observing the rules and regulations of *brahmacarya* (celibacy). One only has to serve the pure devotee. That will help one understand the Absolute Truth without fail.

Vināmahat-pāda-rajo-bhīṣekam: one cannot attain perfection without smearing the dust from the lotus feet of an exalted devotee on his head. If one always follows the orders of the spiritual master, there is no question of falling down. As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious



to occupy his post, he immediately falls down. *yasya prasādād bhagavat-prasādo yasyā prasādān nagatih kuto 'pi*. If the spiritual master is considered an ordinary man, the disciple surely loses his chance to advance further. Despite a very rigid life in devotional service, Bharata Maharaja did not consult a spiritual master when he became overly attached to a deer. Consequently he became strongly attached to the deer, and, forgetting his spiritual routine, he fell down.

Sri Chaitanya Mahaprabhu has strictly prohibited His devotees to talk about worldly matters. *Grāmya-vārtā nā kahibe* (Caitanya Caritāmṛta, Antya 6.236) One should not indulge in talking unnecessarily about news of the material world. One should not waste time in this way. This is a very important feature in the life of a devotee. A devotee has no other ambition than to serve Krishna, the Supreme Personality of Godhead. This Krishna consciousness movement was started to engage people twenty-four hours daily in the service of the Lord and in His glorification. The students in this institution engage in the cultivation of Krishna consciousness from five in the morning to ten at night. They actually have no opportunity to waste their time unnecessarily by discussing politics, sociology and current events. These will go their own way. A devotee is concerned only with serving Krishna positively and seriously.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 5: The Creative Impetus » Chapter 12: Conversation Between Maharaja Rahugana and Jada Bharata » Purport from the Verses: 12, 14 and 15 —

WHEN WILL WE ACHIEVE AUSPICIOUSNESS?

Srila Bhaktisiddhanta Saraswati Thakura

Only when we hear *hari-kathā* from saintly persons and the *mahājanas*, and then follow in their footsteps can we achieve auspiciousness. In order to make pots, we must first take lessons from a potter. Then only may we start to work. Similarly, if we do not follow the most experienced persons but try to achieve something by an independent endeavor, we will face many obstacles on the path to success. We will also fail to understand the purport of scripture and become controlled by mental speculation.

It is our duty to take shelter of a spiritual master. There is no way to realize the Absolute Truth other than to follow the disciplic succession. Without smearing the dust from the lotus feet of the *akiñcana mahājanas* on our body, we cannot see or realize anything. Only the *mahājanas* can protect us from the spell of misconception. We can realize the Absolute Truth only when we take shelter of a spiritual master and serve Krishna under his guidance.

— AmṛtaVāṇī: Nectar of Instructions of Immortality by His Divine Grace Bhaktisiddhanta Saraswati Thakura Prabhupada » Compiled by Śrīpāda Bhakti Mayukha Bhagavat Maharaja » Adapted and Published by Ishvara Das » Translated from Bengali by Bhumipati dāsa.

THE EASIEST WAY TO ACHIEVE DEVOTIONAL SERVICE

Srila Bhaktivinoda Thakura

What is the easiest way to achieve devotional service?



“One should give up the mentality of considering the Vaishnavas as belonging to a particular caste and then he should take the dust from the feet of a devotee who is fully engaged in purely chanting the Lord’s holy names, and respectfully smear it all over his body.”

— *Harināma Cintāmaṇi*

What is the most favorable thing for devotional service?

“Dust from the lotus feet of pure devotees is conducive to devotional service, while service to the Vaishnavas itself is the supreme perfection, and the root of the tender creeper of divine love.”

— *Śaraṇāgati*

Is it possible to become attached to Krishna without being attached to the service of the devotees?

“He who has failed to carefully worship the lotus feet of Srimati Radhika, which are the abode of all auspiciousness; he who has not taken shelter in the transcendental abode known as Vrindavana, which is decorated with the beautiful lotus flower named Radha. He who in this life has not associated with the devotees of Radhika, who are very wise and whose devotion for Radha is very

nityaṁ bhāgavata-sevayā

deep—how will such a person ever experience the bliss of bathing in the ocean of Lord Śyama’s sublime mellows? Please understand this most attentively.”

— *Śrī Rādhāstaka*, song 1, *Gītāvali*

**OBTAINING DUST FROM
THE FEET OF THE VRAJA-VĀSIS?**
Srila Sanatana Goswami

Lord Brahma prayed:

*tad astu me nātha sa bhūri-bhāgo
bhava 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam*

“My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahma or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.”

— *Śrīmad-Bhāgavatam* 10.14.30

Lord Brahma would very gladly take birth again in this world, even as a blade of grass or other lowly being. And that blade of grass could even be in a wild forest. And that forest could even be a place of residence for cows and cowherds. The only condition Brahma insists on is that he always be able to serve Krishna’s lotus feet.

But couldn’t Brahma serve Krishna comfortably in liberation or in a high position, such as ruler of a universe? No, Brahma asserts, he does not aspire for any such advantage. He is willing to neglect the goal of liberation and accept *janma*, another birth. And rather than be born on some glorious planet of his own, he is willing to be born on this earth. And rather than in a big city or town, he is willing to be born in a forest. And rather than a *tapo-vana*, a forest where ascetics go for their spiritual advancement, he is willing to belong to a simple cowherd village.

And what would Brahma gain by exchanging his Satyaloka existence for a birth in Gokula? He would get the opportunity to bathe in the foot dust of one or another of Gokula’s residents. Such an *abhiṣeka* would be equivalent to a bath in all the sacred waters of the universe because Gokula is the supreme holy *tīrtha*. Such a coronation bath would be equivalent to being exalted to whatever position in this world he might desire.

Why pray to take birth only as a creature who



might be touched by the dust of the feet of the *gokula-vāsīs*? Why not ask for birth as one of cowherds in Gokula? To this question Brahma replies that the Vedas have been searching for this dust from the time of their birth, yet to this day have not obtained it. What to speak of birth as a cowherd; they are disqualified from achieving even this dust, because they identify themselves with various conceptions of material life and engage people mainly in paths and disciplines leading to material success or impersonal liberation. And, since Brahma is younger than the Vedas, who are his teachers, what hope can he have for obtaining dust from the feet of the *vraja-vāsīs*? He can only pray for it.

Brahma notes that Krishna, being eager to display fully His supreme power, beauty, charm, and compassion in His appearance on earth, is now more than ever *Bhagavān*, the eternal Personality of Godhead. Thus, He is called Mukunda, the giver of the topmost happiness of *prema*. He is the life and soul of the residents of Vraja, for in their lives no time passes, nor does any activity occur, either external or internal, in which He is not present, always submitting Himself to their desires.

Because Brahma, being much younger than the Vedas, considers himself their disciple, he is shy to even imagine becoming a direct associate of

Krishna in Gokula. He thinks it inappropriate to pray for something that for him is impossible. In his opinion, if he were to submit such a prayer, just like a sickly, poverty-stricken person praying to become a king, people throughout the universe might laugh at him, a prospect that fills him with embarrassment.

— Śrī Bṛhad Bhāgavatāmṛta of Śrīla Sanātana Gosvāmī » Volume three » Chapter 7. Jagad-ānanda: The Bliss of the Worlds » Verse: 100 » Translated by Gopīparāṇadhana Dāsa.



!! Sri Sri Nitai Gaurchandra Jayati !!

NBS PROJECTS

E-Magazines, E-books, Education
is a branch of

International Society for Krishna Consciousness

Founder-Acārya: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.

Subscribe us at: www.nbsmag.com



Śrī Pāśāṅkuṣā Ekādaśī

Issue no:71

1st October 2017

HOW TO ATTAIN AUSPICIOUSNESS



Features

WHEN JADA BHARATA NEGLECTED KING
RAHUGANA'S OFFENSES
Srila Sukadeva Goswami

A SADHUS DOES NOT CREATE ENEMIES
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

IS MAHARAJA PARIKSHIT MORE
FORTUNATE THAN KING RAHUGANA?
Srila Vishvanatha Chakravarti Thakura

HOW CAN WE ATTAIN AUSPICIOUSNESS
IF WE REJECT THE WELL-WISHER WHO HAS
COME TO BESTOW IT?
Srila Bhaktisiddhanta Saraswati

BEGGING FOR MERCY
Srila Bhaktivinoda Thakura



WHEN JADA BHARATA NEGLECTED KING
RAHUGANA'S OFFENSES
Srila Sukadeva Goswami

Jada Bharata, who had fully realized the all spiritual Brahman, continued: My dear King Rahugana, the living entity wanders in the realm of the material world, which is very difficult for him to traverse, and he accepts repeated birth and death. Due to being captivated by the material world under the influence of the three modes of material nature (*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*), the living entity only knows the three results of material activities performed under the spell of material nature. These fruits are auspicious, inauspicious and mixed. He thus becomes attached to religion, economic development, sense gratification and the monistic theory of liberation (merging with the Supreme). He works very hard day and night and is compared to a merchant who enters a forest to acquire some articles to sell later for profit. However, he cannot really achieve happiness within this material world. King Rahugana, in this material existence, which is compared to a forest there are six very powerful plunderers. When the conditioned soul enters this forest to acquire some material gain, the six plunderers misguide him. Thus the hapless merchant does not know how to spend his money, and it is

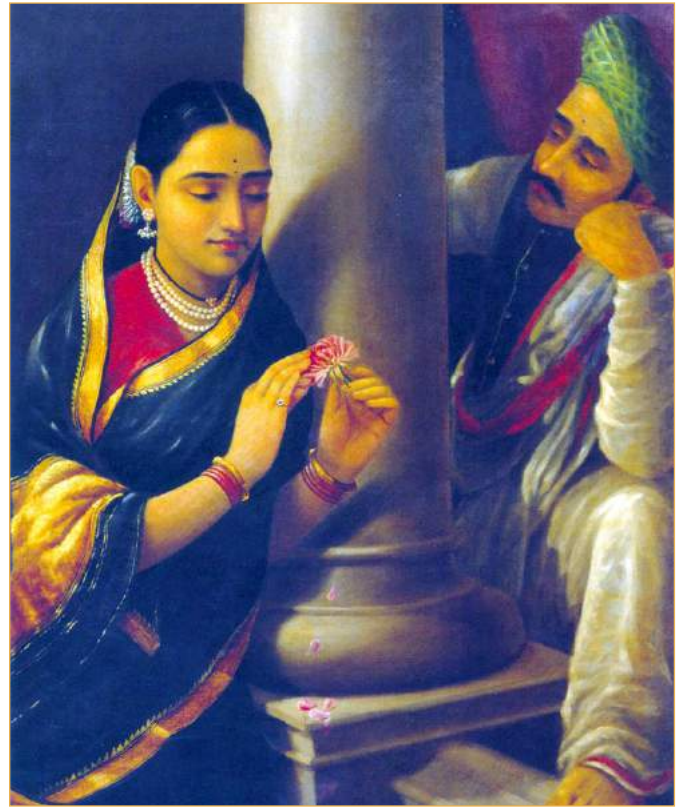
taken away by these plunderers. Like tigers, jackals and other ferocious animals in a forest that are ready to take away a lamb from the custody of its protector, the wife and children enter the heart of the merchant and plunder in so many ways.

In this forest there are dense bowers composed of thickets of bushes, grass and creepers. In these bowers the conditioned soul is always disturbed by cruelly biting mosquitoes (envious people). Sometimes he sees an imaginary palace in the forest, and sometimes he is bewildered by seeing a fleeting fiend or ghost, which appears like a meteor in the sky. My dear King, his intelligence victimized by home, wealth, relatives and so forth, the merchant, who travels on the forest path of the material world, runs from one place to another in search of success. Sometimes, his eyes are covered by the dust of a whirlwind that is to say, in his lust he is captivated by the beauty of his wife, especially during her menstrual period. Thus, his eyes are blinded, and he cannot see where to go or what he is doing. Wandering in the forest of the material world, the conditioned soul's ears are sometimes harassed by an invisible cricket making harsh sounds. Sometimes his heart is pained by the sounds of owls, which are equated with the harsh words of his enemies. Sometimes he seeks refuge with a tree that has no fruits or flowers. He approaches this tree because of feeling very hungry and thus he suffers. He would like to acquire water, but he is simply bewildered by a mirage, which he fruitlessly runs after. Sometimes the conditioned soul jumps into a shallow river, or being short of food, he goes to beg from people who are not even slightly charitable. Sometimes he suffers from the pain of household life, which is like a forest fire, and sometimes he becomes sad to have his wealth, which is as dear as life, heavily plundered by kings in the name of income taxes. Sometimes, being defeated or plundered by a superior, powerful agent, a living entity loses all his possessions. He then becomes very morose, and lamenting their loss, he sometimes becomes unconscious.

Sometimes he imagines a great palatial city in which he desires to live happily with his family members and riches. He thinks himself fully satisfied if this is possible, but such so-called happiness endures for but a moment. Sometimes the merchant in the forest wants to climb the hills and mountains, but due to inadequate footwear, his feet are pricked by small stone fragments and thorns on the mountain and he is very much pained at heart. Sometimes

a person who is very attached to his family becomes overwhelmed with hunger, and due to his miserable condition he becomes furious with his family members. The conditioned soul in the material forest is sometimes swallowed by a python or crushed. At such a time, he is left lying in the forest like a dead man, ignorant and bereft of consciousness. Sometimes other poisonous snakes bite him. Being blind and unconscious, he falls down into a dark well of hellish life with no hope of being rescued. Sometimes, in order to have a little insignificant sexual enjoyment, one searches after debauched women. In this attempt, one is insulted and chastised by the women's kinsmen. This is like going to take honey from a beehive and being attacked by the bees. Sometimes, after spending much money, one may acquire another woman for some extra sense enjoyment. Unfortunately, the object of sense enjoyment, the woman, is taken away or kidnapped by another debauchee. Sometimes the living entity is busy counteracting the natural disturbances of freezing cold, scorching heat, strong wind, excessive rainfall and so forth. When he is unable to do so, he becomes very unhappy. Sometimes he is cheated in business transactions again and again. In this way, by cheating, living entities create enmity among themselves. In the forest of material existence, sometimes a person is impoverished and due to this does not have a proper home, bed or sitting place, nor proper enjoyment with his family. He therefore goes to beg from others, but when his desires are not fulfilled by begging, he wants to borrow or even steal the property of others. Thus he is insulted in society.

Due to monetary transactions, relationships become very strained and end in enmity. Sometimes the husband and wife walk on the path of material progress, and to maintain their relationship they work very hard. Sometimes due to scarcity of money or due to diseased conditions, they are ashamed and almost die. My dear King, on the path of material life, first a person is bereft of his father and mother, and after their death he becomes attached to his newly born children. In this way he wanders on the path of material progress and is eventually put to shame. Nonetheless, no one knows how to get out of this, even up to the moment of death. There were and are many political and social heroes who have conquered enemies of equal power, yet due to their ignorance in believing that the land is theirs, they fight one another and lay down their lives in battle. They are not able to take up the spiritual path accepted by those in the renounced order. Although they are big heroes and political leaders, they cannot take to



the path of spiritual realization.

Sometimes the living entity in the forest of material existence takes shelter of creepers and desires to hear the chirping of the birds in those creepers. Being afraid of roaring lions in the forest, he makes friends with cranes, herons and vultures. Later, being cheated by them, he tries to give up the association of these so-called *yogīs*, *svāmīs* and incarnations and come to the association of real devotees. However, due to misfortune he cannot follow the instructions of the spiritual master or advanced devotees; therefore he gives up their company and again returns to the association of monkey like people who are simply interested in sense gratification and women. He derives satisfaction by associating with sense gratifiers and enjoying sexual activities and intoxication. In this way he spoils his life. Looking into the faces of other sense gratifiers, he becomes forgetful of reality and thus death stealthily approaches. When the living entity becomes like a monkey jumping from one branch to another, he remains in the tree of household life without any profit but sex. Thus he is kicked by his wife just like a male donkey. Unable to gain release, he remains helplessly in that position. Sometimes he falls victim to an incurable disease, which is like falling into a mountain cave. He becomes afraid of death, which is like the elephant in the back of that cave, and he remains stranded, grasping at the twigs and branches of a creeper. O killer of



enemies, Maharaja Rahugana, if the conditioned soul somehow or other gets out of his dangerous position, he again returns to his home to enjoy sex life, for that is the way of attachment. Thus, under the spell of the Lord's material energy, he continues to loiter in the forest of material existence. He does not become aware of his real interest even at the point of death. My dear King Rahugana, you are also a victim of the external energy, being situated on the path of attraction to material pleasure. So that you may become an equal friend to all living entities, I now advise you to give up your kingly position and the scepter of punishment. Give up attraction to the sense objects and take up the sword of knowledge sharpened by devotional service. Then you will be able to cut the hard knot of the illusory energy and cross to the other side of the ocean of nescience.

King Rahugana said: This birth as a human being is the best of all. Even birth among the demigods in the heavenly planets is not as glorious as birth as a human being on this earth. What is the use of the exalted position of a demigod? Due to profuse material comforts in the heavenly planets, there is no possibility of associating with devotees. It is not at all wonderful that simply by being covered by the dust of your lotus feet, one immediately attains the platform of pure devotional service to Adhoksaja, which is not available even to great demigods like Brahma. By associating with you just for a moment, I am now freed from all argument, false prestige and lack of discrimination, which are the roots of entanglement in the material world. Now I am free from all these impediments to liberation. I offer my respectful obeisance unto the great personalities, who walk on the earth's surface, whether as children, young boys, *avadhūtas* or great *brāhmaṇas*. Even if they are hidden under different guises, I offer my respects to all of them. By their mercy, may there be good fortune in the royal dynasties that are always offending them.

Srila Sukadeva Goswami continued: My dear King, O son of mother Uttara, there were some waves of dissatisfaction in the mind of Jada Bharata due to his being insulted by King Rahugana, who made him carry his palanquin. However, Jada Bharata neglected this, and his heart again became calm and quiet like an ocean after a storm. Although King Rahugana had insulted him, Jada Bharata was a great Vaishnava, a *paramhansa* and was by nature very kindhearted. He naturally forgot the insult because King Rahugana pitifully begged pardon at his lotus feet. He then proceeded to instruct

the King about the constitutional position of the soul. After this, he began to wander all over the earth, just as before. When he had received lessons from the great devotee Jada Bharata, King Rahugana, head of the state of Sauvira, became completely aware of the constitutional position of the soul. He thus completely gave up the bodily conception of life. My dear King, whoever takes shelter of the servant of the servant of the Lord is certainly glorified because he can, without difficulty, give up the bodily conception of existence.

King Pariksit then told Sukadeva Goswami: My dear Lord, O great devotee, O sage, you are omniscient. You have very succinctly described the position of the conditioned soul, who is compared to a merchant in the forest. From these instructions intelligent men can understand that the senses of a person in the bodily conception are like rogues and thieves in that forest, and one's wife and children are like jackals and other ferocious animals. However, it is not very easy for the unintelligent to understand the purport of this story because it is difficult to extricate the exact meaning from the allegory. I therefore request Your Holiness to give the direct meaning.

—*Śrīmad-Bhāgavatam* » Canto 5: The Creative Impetus» Chapter 13.

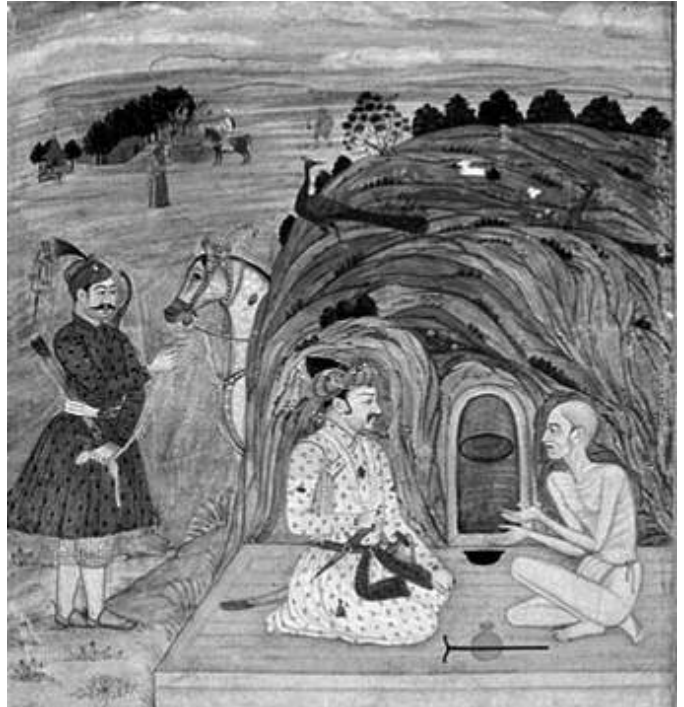
Further Talks Between King Rahugana and Jada Bharata » Verse: 1-26

A SADHUS DOES NOT CREATE ENEMIES

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

In *Śrīmad-Bhāgavatam* (3.25.21), Kapiladeva describes the symptoms of great personalities:

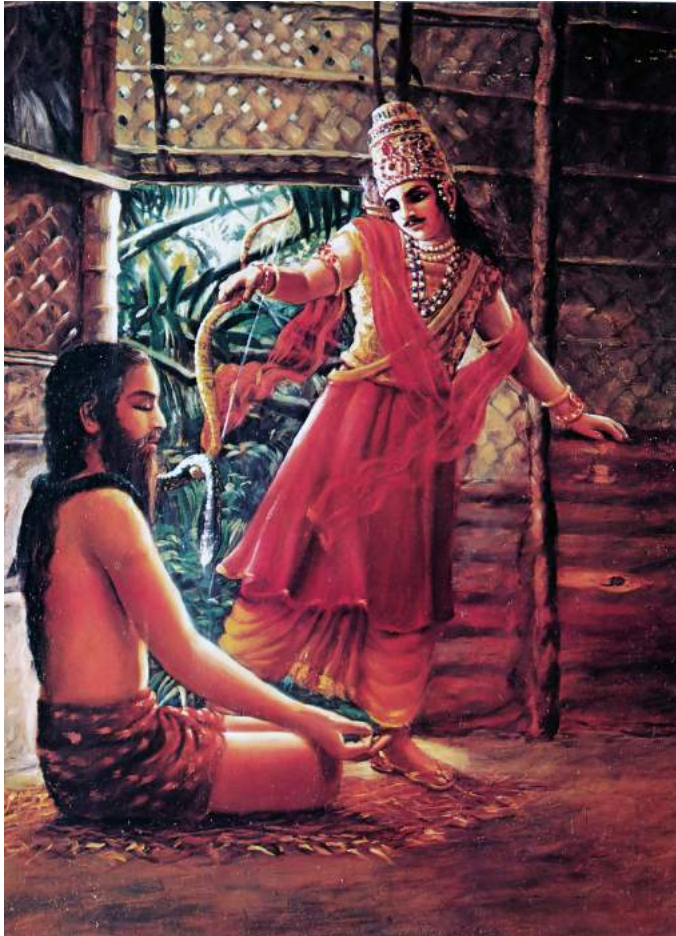


titikṣavaḥ kārūṇikāḥ suhṛdah sarva-dehinām. A sādhu is certainly very tolerant. He is the friend of all living entities, and he does not create enmity in this world. A pure devotee has all the qualities of a sādhu, and Jada Bharata is an example of this. Due to the material body, his mind was certainly agitated when he was insulted by King Rahugana; but later, due to the King's humble submission, Jada Bharata excused him. It is the duty of everyone desiring to return to Godhead to become submissive like King Rahugana and beg pardon of Vaishnavas whom one may have offended. Vaishnavas are generally very kindhearted; therefore if one immediately submits himself at the lotus feet of a Vaishnava, one is immediately cleared of offensive reactions. If one does not do so, the reactions will remain, and the results will not be very desirable.

— *Śrīmad-Bhāgavatam* » Canto 5: The Creative Impetus » Chapter 13.
Further Talks Between King Rahūgaṇa and Jada Bharata » Verse: 24, Purport.

IS MAHARAJA PARIKSHIT MORE
FORTUNATE THAN KING RAHUGANA?
Srila Vishvanatha Chakravarti Thakura

Maharaja Parikshit said to Sukadeva Goswami:
Oh! King Rahugana was so fortunate! Though he offended Jada Bharata by making him carry



the palanquin, he was showered in the nectar of his mercy and became successful in his spiritual life. However, I am most unfortunate. Not being forgiven for the offense of placing a dead snake on the neck of a brāhmaṇa, I have been burned by the poison of his curse. What dark hell will I attain?

Sukadeva pacifies the lamenting Pariksit: O Pariksit whose mother was Uttara! The Lord Himself entered into your mother's womb and personally protected you. He showed His form to you. Sending sages like Narada and myself to protect you from the brāhmaṇa's curse, The Lord has nullified the curse by sprinkling you with unequalled mercy and making you drink the nectar of *Srīmad Bhāgavatam* through me. This shows that you have greater fortune than King Rahugana, than Bharata, than myself, and even the great sages themselves. Therefore, why do you lament? Though he was scolded, Bharata had the highest realization. He taught about spirit to the King of Sindhu. His heart had waves of the senses which were calmed.

— *Sarartha Darsini tika of Srila Vishvanatha Chakravarti Thakura to Śrīmad-Bhāgavatam, Canto 5 Verse 24.*

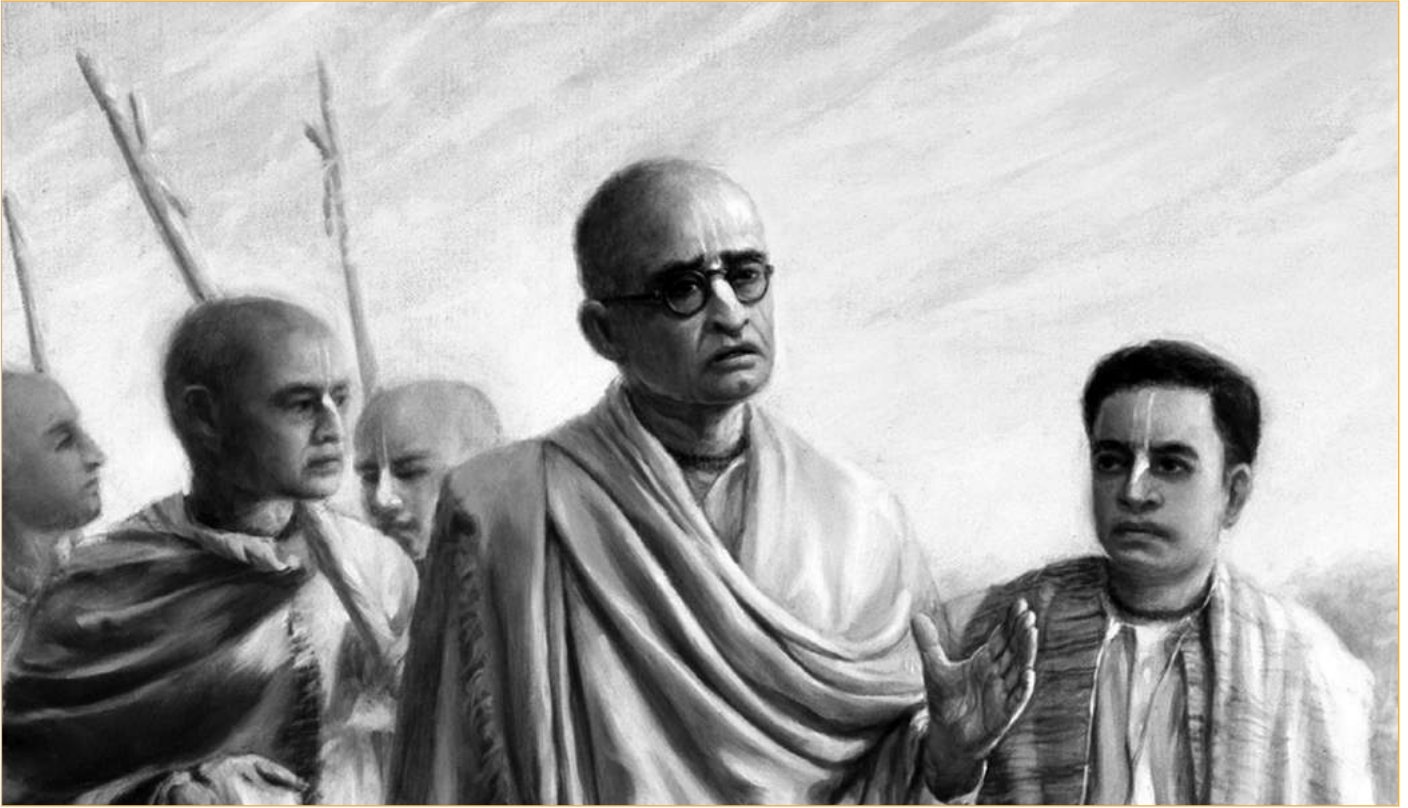
HOW CAN WE ATTAIN AUSPICIOUSNESS IF WE
REJECT THE WELL-WISHER WHO HAS COME TO
BESTOW IT?

Srila Bhaktisiddhanta Saraswati

The spiritual master comes from Vaikuntha. The Lord has sent him. The spiritual master's mercy is the root of all auspiciousness. What could we have possibly done to receive his mercy? How can we go back to Godhead if we renounce his shelter and association? Rather, we should renounce our false ego and offer our respectful obeisance at his feet. To give up the false ego that "I am the seer", "I am the enjoyer", is called offering obeisance. That is why the word "namah," obeisance, is added to *mantras*.

Receiving the spiritual master's mercy destroys the sinful mentality that "I am the doer." Receiving the spiritual master's mercy awakens the pride that "I am the Lord's servant." Material pride, false ego, and all sinful mentalities are removed simply by his influence.

I was not accustomed to worship my spiritual master every day, but by his mercy I came to know that my only duty was to serve his lotus feet. It is everyone's duty to worship the self-realized spiritual master and follow in his footsteps. We should not follow the blind. The spiritual master is our only well-wisher; our only relative, and our only protector. Only by his mercy are we fortunate enough to know this.



After attaining the lotus feet of my spiritual master, I no longer maintained the mentality that I have other duties aside of his service. When the Lord's dearest servant, my spiritual master, mercifully imparted knowledge of Nandanandana's service to me, to protect me from false ego, I realized that the living entities have no other duty than to gratify Krishna's senses. Nandanandana (Krishna) is the only worshipping Lord, the life and soul and ornament of all living entities. The spiritual master is extremely dear to that Nandanandana.

An unqualified person like me cannot serve such a spiritual master with body, mind, and speech. Yet my spiritual master, who is an ocean of mercy and affection, empowers me out of his causeless mercy and treats me with an abundance of love. He is so merciful! If I can attain his mercy- if I can realize that I have no other well-wisher in this world- then simply by his causeless mercy I will be able to engage in his service. He is pleased by affectionate service. On the day he bestows his causeless mercy on me and becomes pleased with me, I will properly understand *hari-kathā*. Then nothing other than the service of *guru* and Krishna will remain important to me.

We should always pray to the spiritual master to become qualified to accept his causeless mercy and empowerment. There is nothing which compares to the spiritual master's mercy. I am so unfortunate that I do not consider the spiritual master great. Although the Supreme Personality

of Godhead, Krishna, is controlled by the devotion of my spiritual master, still I am unable to show gratitude for his causeless mercy upon me.

— *AmṛtaVāṇī: Nectar of Instructions of Immortality*»His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, translated by Bhūmipatidāsa.

BEGGING FOR MERCY Srila Bhaktinoda Thakura

*kebala ajogya nahi aparādhi āmi hoi
tathāpi koroho kṛpā dāna
loke kṛpābiṣṭa jana khame aparādha-gaṇa
tumi duihe mahā-kṛpābān*

Oh my Lords, I am not only undeserving, but actually an offender to Your lotus feet. Nevertheless, I beg You to now bestow Your kind favor. Just as the great souls in this world are very forgiving of all kinds of offenses similarly You both are certainly the most supremely sympathetic personalities.

*dante tṛṇa dhoṛi' hāya kānditeche ubharāya
e pāpī kampita śārīra
ha nātha ha nātha bolī' ho'ye aji kṛtāñjali
prasāda arpiyā koro sthira*

Alas! This sinner's whole body is trembling, and clutching clumps of straw between his teeth,



he weeps and wails piteously at the top of his voice, oh my Lord! oh Natha! Today, with folded hands, I beg You to pacify me by bestowing Your kind favor.

*anātha-batsala tumi adhama anātha āmi
twadīya sākḥāt-dāsya māgi
e prasāda koro dāna rākho anātheraprāṇa
chāḍi' saba taba dāsya māgi*

I know that You are most kind and affectionate to those who are helpless without a master. I myself am such a fallen soul who is bereft of my Master, and feeling so helpless. Therefore I am begging for Your personal service. Please grant this favor just to save the life of this helpless

person. Giving up everything else, I am now simply begging for Your service.

*śirete añjali dhorī' o-pade vijñapti kori
āmāra abhiṣṭa nivedana
eka-bāra dāsya diyā śītala koro he hiyā
tabe māni sārthāka jīvana*

With folded palms placed upon my head, I am lying flat before Your lotus feet making this request, which is my most cherished prayer: Please, please soothe my heart by giving me Your service just once. Only then, I will consider this life to be successful.

*krpa-hetu bhakti-sar, lesabhasa nahi ta'r,
krpa-adhikari nahi ami
inhe maha-lileswara, hana sei lilapara,
krpa koro braja-jana swami*

The most essential effect of Your mercy is to finally get devotional service. However, I do not possess even a fraction of a drop of devotion, and therefore I have no right to receive Your mercy. In this world, You are the Supreme Master of the most magnificent pastime of all—the *rasa* dance. So I ask You now to please be merciful to me when You are performing this great pastime, oh Lord of the Brijbasis!

— Śrī Śrī Gītā-mālā by Srila Saccidananda Bhaktivinoda Thakura,
translation by Dasaratha-sutadasa, published by Nectar Books



!! Sri Sri Nitai Gaurchandra Jayati !!

NBS PROJECTS

E-Magazines, E-books, Education
is a branch of

International Society for Krishna Consciousness

Founder-Acārya: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.



Śrī Ramā Ekādaśī

Issue no:72

15th October 2017

THE COMPANY OF SAINTLY VAIṢṆAVAS



Features

THE MATERIAL WORLD AS THE
GREAT FOREST OF ENJOYMENT
Srila Sukadeva Goswami

SPECIAL FAVOUR OF THE SUPREME LORD
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

THE RELATIONSHIP OF THE
GRHASTHA-BHAKTA TO SAMSĀRA
Srila Bhaktivinoda Thakura

The Fire Of Kṛṣṇa-Saṅkīrtana Must
Burn Continuously In The Heart
Srila Bhaktisiddhanta Saraswati Thakura

THE COMPANY OF SAINTLY VAIṢṆAVAS
Srila Sanatana Goswami



THE MATERIAL WORLD AS THE
GREAT FOREST OF ENJOYMENT
Srila Sukadeva Goswami

A man belonging to the mercantile community (*vanik*) is always interested in earning money. Sometimes he enters the forest to acquire some commodities like wood and earth cheaply and later sells them in the city or town at good prices. Similarly, the conditioned soul, has aspirations and enters this world for some material profit. Gradually he enters the deepest part of this 'forest,' not really knowing how to get out. Due to being here, the pure soul becomes conditioned by the material atmosphere, which is created by the external energy under the control of Lord Vishnu. Thus the living entity becomes subjugated by the external energy, *daivīmāyā*. Living independently and bewildered in the forest, he does not attain the association of saintly devotees who are always engaged in the service of the Supreme Lord. Due to coming under the bodily conception of life, he gets different types of bodies one after the other under the influence of material energy and impelled by the modes of material nature (*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*). In this way the conditioned soul goes sometimes to the heavenly planets, sometimes to the earthly planets and sometimes to the lower planets and lower species. Thus he

suffers continuously due to the different types of bodies he receives. These sufferings and pains are mixed. Sometimes they are very severe, and sometimes they are not. These bodily conditions are acquired due to the conditioned soul's mental speculation. He uses his mind and five senses to acquire knowledge, and this brings about the different bodies and different conditions. Using the senses under the control of the external energy, *māyā*, the living entity suffers the miserable conditions of material existence. He is actually searching for relief, but he is invariably baffled, although sometimes he finds relieved after great difficulty. Struggling for existence in this way, the unfortunate soul cannot get the shelter of pure devotees, who are like bumblebees engaged in loving service at the lotus feet of Lord Vishnu.

In the forest of material existence, the uncontrolled senses are like plunderers. The conditioned soul may earn some money which is meant for the advancement of spiritual awakening in Krishna Consciousness, but unfortunately the uncontrolled senses plunder it through sense gratification. The senses are plunderers because they are always desiring and willing and demand that one spend his money unnecessarily for seeing, smelling, tasting, touching, and hearing. In this way the conditioned soul is obliged to gratify his senses, and thus all his money is spent. In actuality his money is meant for the execution of religious principles, but it is taken away by the plundering senses. Family members in this material world go under the names of wife and children, but actually they behave like tigers and jackals. A herdsman tries his utmost to protect his flock of sheep, but tigers and foxes forcibly take them away. Similarly, although a miserly man wants to guard his money very carefully, his family members take away all his assets forcibly, even though he is very vigilant. Every year the farmer plows his grain field, completely uprooting all weeds. Nonetheless, their seeds remain there and, not being completely burned, germinate and come up with the plants sown in the field. Even after being plowed under, the weeds come up densely. Similarly, the *grhaṣṭha-āśrama* (family life) is a field of fruitive activity. Unless the desire to enjoy family life is completely burned out, it grows up again and again. Even though camphor may be removed from a pot, the pot nonetheless retains the aroma of camphor. As long as the seeds of desire are not destroyed, fruitive activities must surface.

Sometimes the conditioned soul in household life, attached to material wealth and possessions,



is disturbed by gadflies and mosquitoes, and sometimes locusts, birds of prey and rats cause him misery. Nonetheless, he still wanders down the path of material existence. Due to ignorance he becomes desirous and engages in fruitive activity. Because his mind is absorbed in these activities, he sees the material world as permanent, although it has no substance like a mirage. Sometimes in this 'castle in the air' (*gandharva-pura*) the conditioned soul eats, drinks, eats and has sexual interactions. Being overly attached, he pursues the objects of the senses just as a deer chases a mirage in the desert. Sometimes the living entity is interested in the yellow stool known as gold and endeavours to attain it. Gold is the source of material opulence and the cause of envy for it can enable one to afford illicit sex, gambling, meat-eating and intoxication. Those whose minds are overcome by the mode of passion are attracted by the color of gold, just as a man in the forest, suffering from cold approaches a phosphorescent glow in marshy land, thinking it to be fire. Sometimes the conditioned soul absorbs himself in attaining residential quarters and getting a supply of water and riches to maintain his body. Absorbed in acquiring such necessities, he forgets everything and perpetually wanders in the forest of material existence. Sometimes, as if blinded by the dust of a whirlwind, the conditioned soul sees the beauty of the opposite sex and attraction arises which is called *pramāda*. Being thus bewildered, he comes to the lap of a woman, and at that time his good sense is overcome by the force of passion. He thus becomes almost blind with lusty desire and disobeys the rules and regulations governing sex life. He does not know that this disobedience is witnessed by different demigods, and he enjoys illicit sex in the dead of night, not conscious of future punishment which awaits him. The conditioned soul sometimes personally realises the futility of sense enjoyment in the material world and considers it to be full of miseries. However, due to his strong attachment to the bodily conception of life, his memory is destroyed, and he repeatedly pursues material enjoyment, just as an animal runs after a mirage in the desert. Sometimes the conditioned soul is very aggrieved by the chastisement of his enemies and government servants, who directly or indirectly speak harsh words against him. At that time his ears burn and his heart saddens. Such chastisements are compared to the sounds of owls and crickets. Due to his pious activities in previous lives, the conditioned soul attains material facilities in this life, and takes shelter of wealth and riches, which cannot help him in this life or the next. When his supply of wealth

is exhausted he approaches the living dead who possess these things. Such people are compared to impure trees, creepers and poisonous wells. Sometimes, to mitigate distresses in this forest of the material world, the conditioned soul receives cheap blessings from atheists. He then loses all intelligence in their association. This is compared to jumping into a shallow river to escape a fire. As a result one simply injures himself, and is not able to mitigate his sufferings from the heat. Thus in two ways he suffers. The misguided conditioned soul sometimes approaches so-called *sādhus* and *svāmīs* who preach against the principles of the Vedas. He does not gain any receive benefit from them, either in the present or in the future. In this material world, when the conditioned soul cannot arrange for his own maintenance, despite exploiting others, he tries to exploit even his own father or son, taking away that relative's possessions, although they may be very insignificant. If he cannot acquire things from his father, son or other relatives, he becomes full of vengeance towards them. Family life in this world, is compared to a blazing fire in the forest. There is not the least happiness in it, and gradually one becomes more and more implicated in unhappiness. In household life, there is also nothing favorable for perpetual happiness. Being implicated in home life, the conditioned soul is burned by the fire of lamentation. Sometimes he condemns himself as being very unfortunate, and sometimes he claims that he suffers because he performed no pious activities in his previous life. Government men are always like carnivorous demons called *Rakṣas* (man-eaters). Sometimes these government men turn against the ordinary men and take away all his accumulated wealth. Being bereft of his life's savings, the conditioned soul loses all enthusiasm. Indeed, it is as though he lost his life. Sometimes the conditioned soul imagines that his father or grandfather has again come in the form of his son or grandson. In this way he feels the happiness one sometimes feels in a dream. Sometimes the conditioned soul sometimes takes pleasure in such mental concoctions. In household life one is ordered to execute many *yajñas* and fruitive activities, especially the sacred thread ceremony and the marriage ceremony for his sons and daughters. These are all the duties of a householder who one is attached to material activities, and they are very extensive and troublesome to execute. They are compared to a big hill which one must scale. A person desiring to dutifully execute these ritualistic ceremonies certainly feels pains like the piercing of thorns and pebbles endured by one attempting to climb a hill. Thus the conditioned soul suffers almost unlimitedly. Due to hunger



and thirst, sometimes the conditioned soul becomes so disturbed that he loses his patience and becomes angry with his own beloved sons, daughters and wife. Thus, being unkind to them, he suffers all the more. Sleep is compared to a python. Those who wander in the forest of material life are always enveloped by the python of sleep. Being bitten by this python, they constantly remain in the darkness of ignorance. They are like dead bodies discarded in a distant forest. Thus the conditioned souls cannot understand what is going on in their lives.

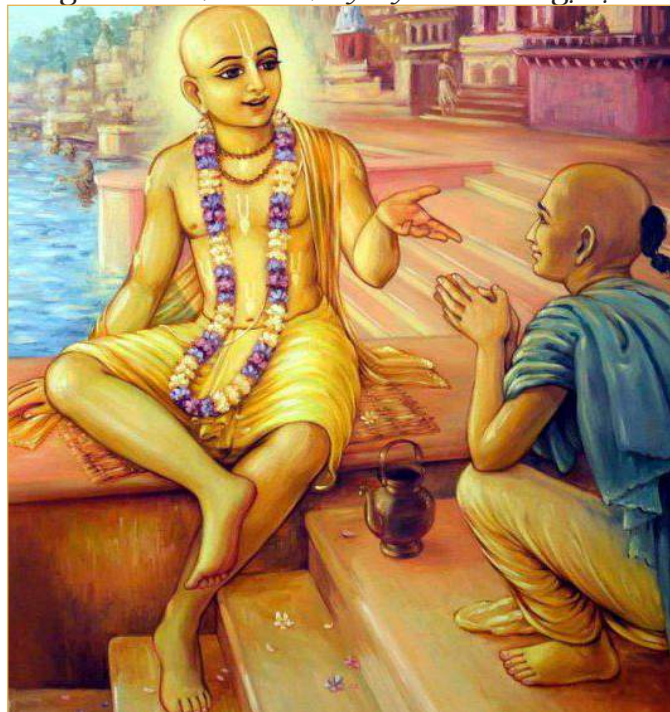
—Śrīmad-Bhāgavatam » Canto 5: The Creative Impetus» Chapter 14. The Material World as the Great Forest of Enjoyment: Verses:1- 20.

SPECIAL FAVOUR OF THE SUPREME LORD

His Divine Grace

A.C. Bhaktivedānta Swami Prabhupada

The main disease of material life is the conception of the body as the self. Being baffled in materialistic activities again and again, the conditioned soul may temporarily realise the futility of material enjoyment, but later he again tries the same thing. By the association of devotees, a person may become convinced of material futility, but he cannot give up his engagement in it even though he is very eager to return home, back to Godhead. Under these circumstances, the Supreme Personality of Godhead who is situated in everyone's heart, compassionately takes away all the possessions of such a devotee. As stated in Śrīmad-Bhāgavatam (10.88.8): *yasyāham anugrhnāmi*



harisye tad-dhanam śanaiḥ. Lord Krishna says that from the devotee whom when He especially favors a devotee who is overly attached to material possessions, He takes everything away. When everything is taken away, the devotee feels helpless and frustrated in society, friendship and love. He feels that his family does not care for him any longer, and therefore he completely surrenders unto the lotus feet of the Supreme Lord. This is a special favor granted by the Lord to a devotee who cannot fully surrender due to a strong bodily conception. As explained in *Caitanya-caritāmṛta: āmi-vijñā, ei mūrkhē 'viñaya' kenediba* (Madhya 22.39). The Lord understands the mind of a devotee who hesitates to engage fully in the His service, not knowing whether he should try to revive his material life. After repeated attempts and failures, he completely surrenders to the lotus feet of the Lord. The Lord then gives him directions, and, attaining happiness, he forgets all material engagements.

—Śrīmad-Bhāgavatam » Canto 5: The Creative Impetus» Chapter 14. The Material World as the Great Forest of Enjoyment: Verse 10

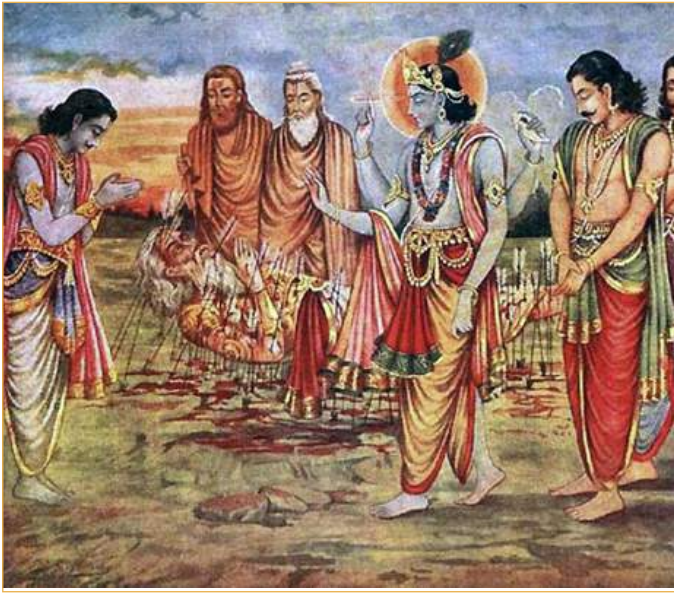
The Relationship Of The Gṛhastha-bhakta To Samsāra

Srila Bhaktivinoda Thakura

A person who just builds a house and lives in it is not necessarily a *gṛhastha*. To be a proper *gṛhastha* one must accept a suitable wife by marriage, and establish a household according to the Vedic rules and regulations. A person practicing *bhakti* situated in such a manner is called a *gṛhastha-bhakta*.

The conditioned soul exploits this material nature through the five knowledge-gathering senses. With his eyes, he sees form and colour, and with his ears, he hears sounds. He smells with his nose, tastes with his tongue, and feels and touches with his skin. With these five senses, he experiences the world and develops attachment to it. The more he is attracted to matter, the further he moves away from the sweet Lord of the Heart, Sri Krishna. This is known as being enchanted by the external mirage of *samsāra*. Those who are thus submerged in *samsāra* are called *viṣayī*.

However, when the Lord's devotee is situated in household life, he does not give himself to sensual cravings like the *viṣayī*. He accepts his wife as *dharma-patnī* a partner in realizing his eternal nature, and, as a maidservant of Krishna. His sons and daughters are also seen as the servitors of Krishna. His eyes seek fulfilment only in seeing the Lord's Deity form and other paraphernalia connected to Him. His ears yearn



to be satisfied by hearing Krishna conscious topics about the Lord and His devotees. He exults in smelling the fragrance of tulasi leaves and buds, scents, and flowers offered to Krishna. His tongue relishes uttering *hari-nāma* and tasting the delicious food offered to Krishna. He experiences divine ecstasy by touching the feet of the *Vaiṣṇavas*. His ambitions and hopes, activities, desires, hospitality, and worship of the devas are all carried out as a part of his life's main pursuit of rendering loving devotional service to Krishna. His entire life is a joyous festival, consisting of compassion towards all living entities, chanting *hari-nāma*, and serving the *Vaiṣṇavas*. To enjoy material pleasures without attachment is only possible in the household life of the Lord's devotees. For the jivas in Kali-yuga, to become *grhastha-bhaktas* is suitable for then there is no fear of falling down and full spiritual advancement is definitely achievable.

Many highly intelligent and self-realized gurus have come from a *grhastha-vaiṣṇava* background. If their descendants also become pure *Vaiṣṇava*, then they too are *grhastha-bhaktas* whose association is most beneficial to humanity.

—Jaiva-dharma by Srila Bhaktivinoda Thakura » Translated by Sarvabhāvana dāsa.

The Fire Of Kṛṣṇa-Saṅkīrtana Must Burn Continuously In The Heart

Srila Bhaktisiddhanta Saraswati Thakura

The fire of *śrī-kṛṣṇa-saṅkīrtana* should burn constantly in every *maṭha* and *mandir*. We must be especially attentive to ensure that it never goes out. There should be no tinge of lust or sense gratification in the *maṭha*. The desire to gratify Sri Radha-Govinda's senses should

conquer everything else. Unless the blazing fire of *saṅkīrtana*, which cleanses the mirror of the heart, burns continuously, various *anarthas*, such as differences of opinion, faultfinding, deceit, envy, and hatred will pollute our hearts. As a result we will find the blazing fire of material existence progressively increasing.

Unless the fire of *kṛṣṇa-saṅkīrtana* burns continuously both in the *maṭha* and the heart, we will neither be able to uproot material life nor achieve love of God. The fire of *saṅkīrtana* has the power to overcome the desire for material enjoyment and burn to ashes *karma*, *jñāna*, *yoga*, and material *vratas* and austerities. Only fools will accept these inferior practices as the goal of life. Intelligent persons, however, will worship Mahāprabhu by performing the sacrifice of *saṅkīrtana*.

Simply by performing *saṅkīrtana* we can execute the meditation performed in Satya-yuga, the fire sacrifice performed in Treta-yuga, and the Deity worship performed in Dwapara-yuga. If we do not perform *saṅkīrtana* we will not be able to serve Sri Gaurasundara, the combined form of Sri Radha-Govinda. We cannot worship Sri Radha-Govinda by performing only Deity worship; we must also perform *śrī-kṛṣṇa-saṅkīrtana*. That is why the first śloka of *Śikṣāṣṭaka* states, *param vijayate śrī-kṛṣṇa-saṅkīrtana*: "All glories to *śrī-kṛṣṇa-saṅkīrtana*."

—Amṛta Vāṇī: Nectar of Instructions of Immortality by His Divine Grace Bhaktisiddhanta Saraswati Thakura Prabhupada » Compiled by Śrīpāda Bhakti Mayukha Bhagavat Maharaja » Adapted and Published by Ishvara Das » Translated from Bengali by Bhumipati dāsa.

THE COMPANY OF SAINTLY VAIṢṆAVAS
Srila Santana Goswami

In *Śrīmad-Bhāgavatam* (3.23.55) Sri Devahuti remarks:

*saṅgo yaḥ saṁsṛter hetur
asatsu vihito 'dhiyā
sa eva sādhuṣu kṛto
niḥsaṅgatvāya kalpate*

"Association to gratify the senses is certainly the path of bondage. But the same type of association, performed with a saintly person even unknowingly, leads to the path of liberation."

When an ignorant person mixes with other degraded persons, the result is entanglement in material existence, in the enjoyment of food, drink, sexual activities, and so on. But the company of pure souls, even if entered into with the same ignorance, enables one to



become *niḥsaṅga*, freed in two ways: detached from matter and uplifted to pure love of God. *Prema* is a form of detachment because it shuns all pursuits other than the attempt to please the Personality of Godhead. Therefore, as stated in the *Yoga-vāsistha-rāmāyaṇa*:

*sadā santo bhigantavyā
yady apy upadiśanti na
yā hi svaira-kathās teṣāṁ
upadeśā bhavanti te*

*sūnyam āpūrṇatām eti
mṛtir apy amṛtāyate
āpat sampad ivābhāti
vidvaj-jana-samāgamāt*

“In all circumstances, one should approach saintly persons. Even if one receives no teachings, spontaneous dialogue with them imparts valuable lessons. When one approaches persons who have real knowledge, emptiness overflows with fullness, death becomes immortal nectar, and disasters seem like good fortune.”

In *Śrīmad-Bhāgavatam* (3.7.19) Sri Vidura says:

*yat-sevayā bhagavataḥ
kūṭa-sthasya madhu-dviṣaḥ
rati-rāso bhavet tivrāḥ
pādayor vyasanārdanaḥ*

“By serving the feet of the spiritual master, one develops transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one’s material distresses.”

Here Vidura speaks to his *śikṣā-guru*, Maitreya Muni. By serving Maitreya, Vidura hopes to obtain the service of the Supreme Lord, who is difficult to understand but whom one can approach through service to His pure devotees. The Supreme Person is *kūṭa-stha*, which means both “unchanging” and “inconceivable.”

As Sri Kapiladeva tells His mother:

*satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

“In the association of pure devotees, discussion of the pastimes of the Supreme Personality of Godhead is very pleasing and satisfying to both the ear and the heart. By cultivating knowledge of the Lord’s activities one gradually becomes advanced on the path of liberation, and thereafter one is freed, and one’s attraction becomes fixed. Then real devotion and devotional service begin.” (*Śrīmad-Bhāgavatam*, 3.25.25)

Here Lord Kapiladeva mentions three symptoms of the gradual development of *prema*: firm conviction (*śraddhā*), love for the Lord (*rati*), and unswerving dedication to His service (*bhakti*). In the course of devotional advancement, each of these symptoms becomes manifest naturally, without separate endeavor. Lord Kapiladeva does not intend to say that the sequence of development is literally *śraddhā*, then *rati*, and then *bhakti*. Rather, we should understand that first a new devotee acquires faith (*śraddhā*), then takes up the process of *bhakti* by hearing, chanting, and serving, and later achieves *rati*. Because *bhakti* means both the practice of devotional service and the mature stage of spontaneous love, to say that *rati* (*prema*) is the fruit of *bhakti* is correct.

With this same concept of *bhakti* in mind, Sri Dhruva prays to Lord Vishnu:

*bhaktim muhuḥ pravahatām tvayi me prasaṅgo
bhūyād ananta mahatām amalāsayānām
yenāṅjasolbanam uru-vyasanam bhavābhir
neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ*

“O unlimited Lord, kindly bless me so that I may associate with great devotees who



constantly engage in Your transcendental loving service, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service, surely I will be able to surpass this material existence which is like an ocean of ignorance and filled with scores of blazing, fiery dangers. This will be very easy for me, for I am becoming mad to hear about Your transcendental qualities and pastimes, which are eternally existent.” (Śrīmad-Bhāgavatam, 4.9.11)

Because the devotees of Vishnu serve Him constantly (*bhaktim muhuh pravahatām*), their hearts are completely pure (*amalāśayānām*), and for that reason they are exalted souls (*mahatām*). The association of such *Vaiṣṇavas* is extremely desirable. One who achieves it need never aspire for the fourth goal of life, liberation, for liberation comes automatically as a by-product of pure devotion. Dhruva anticipates that in the company of *Vaiṣṇavas* he will drink the nectar of topics about the Supreme Lord, which will intoxicate him and empower him to effortlessly cross the dangerous ocean of *samsāra*. Drunkards are mainly interested in the taste of their liquor; they have only a superficial interest in the secondary effects of alcohol, such as its ability to ease the discomfort of cold weather. In the same way, devotees who have a taste for drinking the nectar of *bhagavad-bhakti* consider that relishing that elixir forever is their principal goal. They accept liberation and other secondary benefits only when such boons do not obstruct that eternal delight.

In Śrīmad-Bhāgavatam (4.24.57–58) Lord Shiva gives this opinion:

*kṣaṇārdhenāpi tulaye
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅsya
martyānām kim utāśiṣaḥ*

*athānaghāṅghres tava kīrti-tīrthayor
antar-bahiḥ-snāna-vidhūta-pāpmanām
bhūteṣv anukrośa-susattva-śīlinām
syāt saṅgamo ’nugraha eṣa nas tava*

“If by chance one associates with a devotee, even for a fraction of a moment, one is no longer subject to attraction by the results of *karma* or *jñāna*. What interest then can he have in the benedictions of the demigods, who are subject to the laws of birth and death? My dear Lord, Your lotus feet are the cause of all auspicious things and the destroyer of all the contamination of sin. I therefore beg Your Lordship to bless me with the association of Your devotees, who are completely purified by worshiping Your lotus feet and who are so merciful upon the conditioned souls. I think that Your real benediction will be to allow me to associate with such devotees.”

Rather than liberation and what to speak of royal power and the other kinds of success that ordinary people value— Lord Shiva would prefer even a moment’s association with those great souls who keep company with the Personality of Godhead. That is to say, the company of the Supreme Lord’s devotees defeats all other goals of life. The lotus feet of the Supreme Lord, who killed the demon Agha, remove all sin. The Lord’s fame is the source of sanctity to all holy places, including the rivers Ganga and Yamuna, whose bathing ghāṭas the gopīs approach to fetch water. Lord Shiva takes two purifying baths—one externally in the Ganga and the other internally in the Yamuna. Similarly, bathing in the Supreme Lord’s fame purifies His devotees in two ways; externally by absolving them from hellish punishment and internally by cleansing from their hearts desires for material enjoyment. Persons dedicated to the fame of the Supreme Lord, and to His lotus feet, are merciful to all. Such devotees always live purely, devoid of lust and other contaminations of the heart, and they have simplicity and all other exemplary qualities. Lord Shiva prays that Lord Vishnu’s greatest mercy on him would be simply to let him come in touch with the Supreme Lord’s devotees.

In the opinion of Śrī Prahlada Maharaja Śrīmad-Bhāgavatam (7.5.32):



*naiṣāṁ matis tāvad urukramāṅghriṁ
sprṣaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-bhīṣekaṁ
niṣkiñcanānāṁ na vṛñita yāvat*

“Unless persons very much inclined toward materialistic life smear upon their bodies the dust of the lotus feet of a *Vaiṣṇava* completely freed from material contamination, such persons cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Krishna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.”

Just before Prahlada made this statement, he expressed concern for the ignorant materialists of this world, who are unable to recognize that the best goal for their self-interest is Lord Vishnu. Until they bathe in the foot-dust of pure *Vaiṣṇavas* who reject all forms of selfish enjoyment and care about nothing but *bhagavad-bhakti*, the minds of such gross materialists can never shift toward devotional service to the Lord. Without the mercy of such great devotees, materialists cannot ascertain spiritual truth even theoretically, what to speak of reap its tangible fruits?

In the words of King Mucukunda *Śrīmad-Bhāgavatam* (10.51.53):

nityaṁ bhāgavata-sevayā

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamah
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate ratih*

“When the material life of a wandering soul has come to an end, O Acyuta, he will attain the association of Your devotees. And when he associates with them, within him there awakens devotion unto You, who are the goal of the devotees and the Lord of all causes and effects.”

Conditioned souls wander aimlessly in the cycle of birth and death, and only after they have become fed up with this wandering are they allowed to come in touch with pure *Vaiṣṇavas*. Then, by the company of saintly *Vaiṣṇavas*, a few of those fortunate souls are not only released from the cycle of birth and death (*saṁsāra*) but also given something much more precious—pure love for the supreme controller of all causes and effects. And if they are not fortunate enough to achieve intimate love for the Supreme Lord, at least they learn how to reverentially serve Him, the ruler of all great demigods and ordinary creatures.

—Śrī Bṛhad Śrīmad-Bhāgavatamṛta of Śrīla Sanātana Gosvāmī, Volume Three, Chapter 7: Jagad-ānanda: The Bliss of the Worlds, verse: 14, Translated by Gopīparāṇadhana Dāsa.



!! Sri Sri Nitai Gaurchandra Jayati !!

NBS PROJECTS

E-Magazines, E-books, Education
is a branch of

International Society for Krishna Consciousness

Founder-Acārya: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.

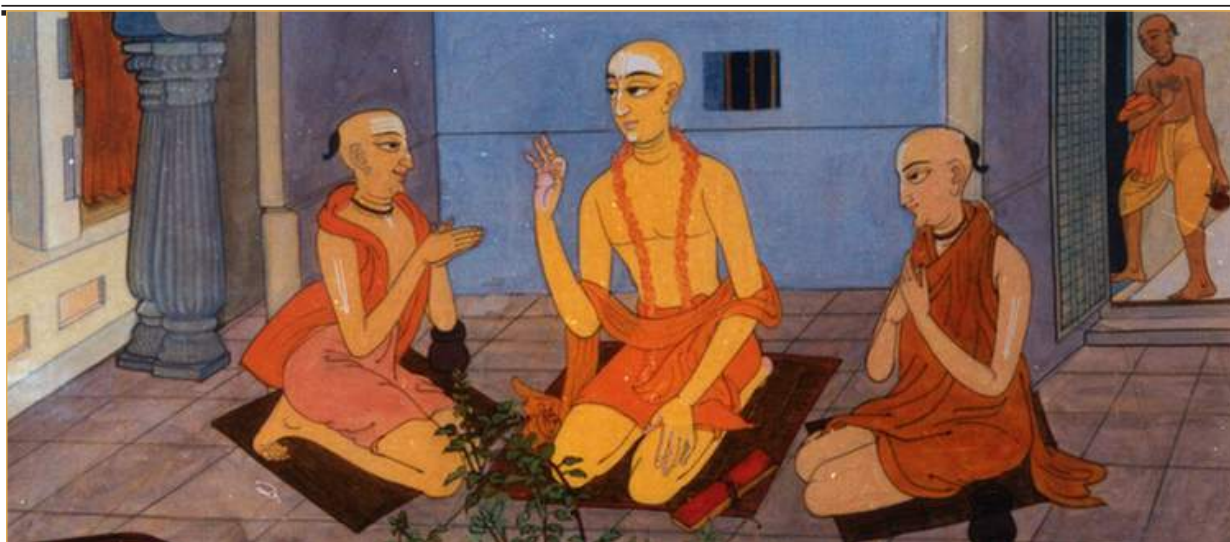


Śrī Utthāna Ekādaśī

Issue no:73

31st October 2017

HEARING FROM THE LIVING SOURCE



Features

HOW TO ATTAIN ALL
DESIRABLE THINGS?
Srila Sukadeva Goswami

HEARING FROM THE LIVING SOURCE
Srila Bhaktisiddhanta Saraswati Thakura

DIRECT CONNECTION WITH THE SUPREME LORD
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

ASSOCIATION WITH SELF REALIZED SOULS
Srila Bhaktivinoda Thakura



HOW TO ATTAIN ALL DESIRABLE THINGS?

Srila Sukadeva Goswami

In the forest of the material world, the conditioned soul is sometimes stung by envious enemies, who are compared to serpents and other creatures. By the tricks of such enemies, a person falls from his prestigious position. He then becomes so anxious that he cannot even sleep properly. Thus he becomes more and more unhappy, and he gradually loses his intelligence and good consciousness. In that state he becomes almost like a blind man who has fallen into a dark well of ignorance. A person is sometimes attracted to the little happiness derived from sense gratification. So he has illicit sex or steals other's property. Because of this, he may be arrested by the police or chastised by the woman's husband or protector. Thus simply for a little material satisfaction, he falls into a hellish condition and is put into jail for rape, kidnapping, theft and so forth. Learned scholars and transcendentalists therefore condemn the materialistic path of fruitive activity because it is the source and breeding ground of material miseries, both in this life and in the next. By stealing or cheating another person, the conditioned soul somehow manages to accumulate some money and escape punishment. Then another man, perhaps named Devadatta, cheats him and takes that money for himself. Similarly, another

man, perhaps named Visnumitra, steals the money from Devadatta and takes it for himself. In every case, the money does not stay in one place, but continually passes from one hand to another. Ultimately no one can enjoy money, because it always remains the property of the Supreme Personality of Godhead. Because of his inability to protect himself from the threefold miseries of material existence, the conditioned soul becomes very morose and lives a life of lamentation. These threefold miseries are: miseries suffered by mental calamity at the hands of the demigods (such as freezing wind and scorching heat), miseries created by other living entities, and miseries arising from the mind and body themselves. As far as transactions with money are concerned, if one person cheats another by even a penny, they become enemies.

In materialistic life, there are many difficulties, as I have just mentioned, and all of these are insurmountable. In addition, there are difficulties arising from so-called happiness, distress, attachment, hate, fear, false prestige, illusion, madness, lamentation, bewilderment, greed, envy, enmity, insult, hunger, thirst, tribulation, disease, birth, old age and death. The combination of all these difficulties give the materialistic conditioned soul nothing but misery. Sometimes, the conditioned soul is attracted by illusion personified in the form of his wife or girlfriend and becomes eager for her embrace. Thus he loses his intelligence and awareness of life's goal. At that time, no longer attempting spiritual cultivation, he becomes overly attached to his wife or girlfriend and tries to provide her with a suitable apartment. Then he becomes very active in the shelter of that home and is captivated by the talks, glances and playful activities of his wife and children. In this way he loses his spiritual Krishna consciousness and thrusts himself in the dense darkness of material existence.

One personal weapon used by Lord Krishna, is called *hari-cakra*, the disc of Hari. This *cakra* is the wheel of time. It expands from the beginning of the atoms up to the time of Brahma's death, and it controls all activities. It is always revolving and spending the lives of the living entities, from Lord Brahma down to an insignificant blade of grass. Thus one changes from infancy, to childhood, to youth and maturity, and thus one approaches the end of life. It is impossible to check this wheel of time which is very exacting because it is the personal weapon of the Supreme Personality of Godhead. Sometimes the conditioned soul, fearing the approach of death, wants to worship someone who can save

him from imminent danger. Yet he does not care for the Supreme Personality of Godhead, whose weapon is the indefatigable time factor. The conditioned soul instead takes shelter of a man-made god described in unauthorized scriptures. Such gods are like buzzards, vultures, herons and crows and the Vedic scriptures do not refer to them. Imminent death is like the attack of a lion, and neither vultures, buzzards, crows nor herons can save one from such an attack. One who takes shelter of unauthorised man-made gods cannot be saved from the clutches of death. The pseudo *swāmīs*, *yogīs* and incarnations who do not believe in the Supreme Personality of Godhead are known as *pāśaṇḍīs*. They themselves are fallen and cheated because they do not know the real path of spiritual advancement, and whoever goes to them is certainly also cheated. When one is thus cheated, he sometimes takes shelter of the real followers of Vedic principles (*brāhmaṇas* or those in Krishna consciousness), who teach how to worship the Supreme Personality of Godhead according to the Vedic rituals. However, being unable to stick to these principles, these rascals again fall and take shelter among *śūdra*-like people who are very proficient in making arrangements for sexual indulgence. Sexual activity is very prominent among animals like monkeys, and such people who are very enlivened by sex may be called descendants of monkeys. In this way the descendants of the monkeys intermingle with each other, and they are generally known as *śūdras*. Without hesitation, they live and move freely, not knowing the goal of life. They are captivated simply by seeing the faces of one another, which remind them of sense gratification. They are always busy in material activities, known as *grāmya-karma*, and they work hard for material benefits. Thus they completely forget that one day their tiny life spans will expire and they will be degraded in the evolutionary cycle. Just as a monkey jumps from one tree to another, the conditioned soul jumps from one body to another. As the monkey is ultimately captured by the hunter and is unable to get out of captivity, the conditioned soul, being captivated by momentary sex pleasure, becomes attached to different types of bodies and is trapped in family life. Family life affords the conditioned soul a festival of momentary sex pleasure, and thus he is completely unable to get out of the clutches of materialism.

In the material world, when the conditioned soul forgets his relationship with the Supreme Personality of Godhead and does not care for Krishna consciousness, he simply performs different types of mischievous and sinful activities. He is then subjected to the threefold



miserias, and, out of fear of the elephant of death, he stumbles into the darkness of a mountain cave. The conditioned soul suffers many miserable bodily conditions, such as being affected by severe cold and strong winds. He also suffers due to the activities of other living beings and due to natural disturbances. When he is unable to counteract these miseries and remains in a miserable condition, he naturally becomes very morose because at heart he wants to enjoy life. Sometimes conditioned souls make financial transactions, but in due course of time, enmity arises because of cheating. Although the profit may be miniscule, the conditioned souls break friendship and become enemies. Sometimes, due to lack of money, the conditioned soul cannot get an adequate place to live. Sometimes he doesn't even have a chair to sit on, nor does he have other necessities. In other words, he falls into poverty. At that time, when he is unable to secure his necessities by fair means, he decides to take the property of others unfairly. When he cannot get the things he wants, he is insulted by others and becomes very morose. Although people may be enemies, in order to fulfill their multifarious desires, they sometimes get married. Unfortunately, these marriages do not last very long, and then are separated again by divorce or other means. The material path in this world is full of material miseries, and various troubles which torment the conditioned souls. Sometimes there is gain and sometimes loss. In



either case, the path is full of danger. Sometimes the conditioned soul is separated from his father by death or other circumstances. Forgetting him he gradually becomes attached to others, such as his children. In this way, the conditioned soul is confounded, becomes afraid and cries loudly out of fear. Sometimes he is happy maintaining his family, and sometimes even overjoyed and sings melodiously. In this way he becomes entangled and forgets his separation from the Supreme Personality of Godhead since time immemorial. Thus he traverses the dangerous path of material existence, on which he is not at all happy. Those who are self-realized simply take shelter of the Supreme Personality of Godhead in order to get out of this dangerous material existence. Without accepting the path of devotional service to the Lord, one cannot get free from the clutches of material existence. The conclusion is that no one can be happy in material life. One must take to Krishna consciousness.

Saintly persons, who are friends to all living entities, have a peaceful existence. They have controlled their senses and mind, and thus they easily attain the path of liberation, the path back to Godhead. Because of misfortune and attachment to the miserable material conditions, a materialistic person cannot associate with them. There were many great saintly kings who were very expert in performing sacrificial rituals and very competent in conquering other kingdoms, yet despite their power they could not attain the loving service of the Supreme Personality of Godhead. This is because those great kings could not conquer the false consciousness of "I am this body, and this is my property." Thus they simply created enmity with rival kings, fought with them and died without having executed life's real mission. When the

conditioned soul accepts the shelter of the fragile creeper of fruitive activity, he may be elevated to higher planetary systems by his pious activities and thus gain liberation from hellish conditions; but unfortunately he cannot remain there. After reaping the results of those pious activities, he has to return to the earthly planetary systems. In this way he perpetually ascends and descends.

The path indicated by Jada Bharata is like the path followed by Garuḍa, the carrier of Lord Viṣṇu, and ordinary kings are just like flying insects. As flies cannot follow the path of Garuḍa, to date, none of the great kings and victorious leaders of society could follow this path of devotional service- even in their minds. While in the prime of life, the great Maharaja Bharata gave up everything because he was fond of serving the Supreme Personality of Godhead, *Uttamaśloka*. He gave up his beautiful wife, pleasing children, great friends and an enormous empire. Although these things were very difficult to give up, Maharaja Bharata was so exalted that he gave them up just as one gives up faeces after evacuating. Such was the greatness of His Majesty. The activities of Bharata Maharaja are wonderful. He renounced kingdom, wife and family which are very difficult to give up. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be an exalted devotee of the Lord. He could renounce everything because he was attracted and attached to the beauty, opulence, reputation, knowledge, strength and renunciation of the Supreme Personality of Godhead, Krishna. Krishna is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord. Even though in the body of a deer, Maharaja Bharata did not forget the Supreme Personality of Godhead; therefore when he was giving up the body of a deer, he loudly uttered the following prayer: "The Supreme Personality of Godhead is sacrifice personified. He gives the results of ritualistic activity. He is the protector of religious systems, the personification of mystic yoga, the source of all knowledge, the controller of the entire creation, and the Supersoul in every living entity. He is supremely beautiful and attractive. I am quitting this body offering obeisance unto Him with the hope that I may perpetually engage in His transcendental loving service." Uttering this *mantra*, Maharaja Bharata left his deer body.

Devotees who are interested in the process of hearing and chanting (*śravaṇam* and *kīrtanam*),

regularly discuss the pure characteristics of Bharata Maharaja and praise his activities. If one submissively hears and chants about the all-auspicious Maharaja Bharata, one's life span and material opulence certainly increase. One can become very famous, and easily gain promotion to the heavenly planets, or attain liberation by merging into the existence of the Lord. Whatever one desires can be attained simply by hearing, chanting and glorifying the activities of Maharaja Bharata. In this way, one can fulfill all his material and spiritual desires. One does not have to ask anyone else for these things, for simply by studying the life of Maharaja Bharata, one can attain all desirable things.

—*Śrīmad-Bhāgavatam* » Canto 5 » Chapter 14. The Material World as the Great Forest of Enjoyment: Verses: 21-46.

DIRECT CONNECTION WITH THE SUPREME LORD

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Loving devotional service to the Lord begins with hearing about Him. There is no difference between the Lord and the discussions about Him. The Lord is absolute in all respects, and thus there is no difference between Him and the discourses spoken about Him. Therefore, hearing about Him means immediate contact with Him by the process of aural reception of that transcendental sound. And transcendental sound is so effective that it acts immediately by removing all the material affections mentioned above. A living entity develops a sort of mental complexity by material association, and the illusory cage of the material body is accepted as an actual fact. Influenced by this false complexity, the living beings in different categories of life become bewildered in different ways. Even in the most developed stage of human life, the same illusion prevails in the form of belief in many 'isms and separates us from our loving relationship with the Lord and hence severs loving relations between man and man. By hearing the subject matter of *Śrīmad-Bhāgavatam* this false complexity of materialism is removed, and real peace in society which politicians apparently aspire for so eagerly begins. The politicians express a desire for a peaceful situation between man and man, and nation and nation, but at the same time, because of great attachment to material domination, there is illusion and fearfulness. Therefore the politicians' peace conferences cannot bring about peace in society. It can only be done by hearing the subject matter described in the *Śrīmad-Bhāgavatam*; the topics of the Supreme Personality of Godhead Sri Krishna.



The befooled politicians may go on holding peace and summit conferences for hundreds of years, but they will fail to achieve success. Until we reach the stage of establishing our relation with Krishna, the illusion of accepting the body as the self will prevail, and thus fearfulness will also prevail. As for the validity of Sri Krishna as the Supreme Personality of Godhead, there are hundreds and thousands of points of evidence from revealed scriptures, and there are hundreds and thousands of examples of evidence from personal experiences of devotees in various places like Vṛndavana, Navadvipa and Puri. Even in the *Kaumudī* dictionary the synonyms of Krishna are given as the son of Yashoda and the Supreme Personality of Godhead Para-Brahman. The conclusion is that simply by hearing the Vedic literature *Śrīmad-Bhāgavatam*, one can have direct connection with the Supreme Personality of Godhead Sri Krishna, and thereby one can attain the highest perfection of life, transcending worldly miseries, illusion and fearfulness. These are the practical tests for one who has genuinely begun submissively hearing the *Śrīmad-Bhāgavatam*.

—*Śrīmad-Bhāgavatam* » Canto 1 » Chapter 7. : Verse » 7, Purport

HEARING FROM THE LIVING SOURCE

Srila Bhaktisiddhanta Saraswati Thakura

Lord Sri Hari is the transcendental Absolute Truth situated beyond the material creation. There is no way to meet with that transcendental object or Supreme Lord other than to hear about Him. Discussions about Vaikuntha, emanating from the lotus mouths of devotees, have extraordinary potency. When these transcendental sound vibrations enter our ears, our consciousness is awakened and we become Krishna conscious.



This is because these vibrations descend from Vaikuntha into this world help us go back to Godhead. Discussions about this world only help us go to hell. Sri Chaitanyacandra came to this world to tell us about Vaikuntha, but due to our own misfortune, the teachings of this most merciful personality do not enter our ears. Only the fortunate can understand Mahaprabhu's teachings. If we want to become fortunate, we must develop the propensity to serve. Then Vaikuntha topics and teachings will enter our ears and we will understand them.

We must try to make spiritual advancement from our present position, and this includes hearing enlivening discourses from living sources, bona fide *Vaiṣṇavas*. The moment we stop hearing *hari-kathā* from and serving real devotees, Maya will swallow us. Thus it is our duty to give attention to wherever actual *hari-kathā* is being discussed. Our constitutional propensity will be revived if we hear *hari-kathā* from a living source through service-inclined ears. Then we will be able to realize or see the Supreme Lord in our purified hearts. We can realize the Supreme Lord only by aural reception. Apart from hearing, there is no way to go to the abode of the Lord.

— *AmṛtaVāṇī: Nectar of Instructions of Immortality by His Divine Grace Bhaktisiddhanta Sarasvati ThakuraPrabhupada* » Compiled by Śrīpāda Bhakti MayukhaBhagavat Maharaja » Adapted and Published by Touchstone Media

ASSOCIATION WITH SELF REALIZED SOULS

Srila Bhaktivinoda Thakura

How does a devotee worship Krishna?

"This material world is useless and only foolish people take pleasure in it. But a detached person begins to worship Radha and Krishna in Vraja in the association of saintly persons and constantly takes shelter of the holy names of the Lord."

(Conclusion to his commentary on *Śrī Caitanya-caritāmṛta*)

How does a living entity develop the desire to associate with saintly persons?

"As a result of many, many pious activities and due to the mercy of the Lord, a living entity's desire for material existence weakens. Then he automatically develops a desire for *sādhū-saṅga*. By discussing the topics of Krishna in the association of pure devotees one develops faith. As one gradually cultivates Krishna consciousness with more determination then he develops greed for attaining Krishna. From that platform one learns the art of performing *bhajāna* by taking



full shelter at the lotus feet of a bona fide pure spiritual master. "

(*Sajjana-toṣaṇī* 11/5)

What is the method of *sādhū-saṅga*?

"One should follow the characteristics of the *sādhūs* and learn the scriptural conclusions from them."

(*Sajjana-toṣaṇī* 11/6)

How does one take shelter at the lotus feet of a spiritual master?

"Associating with an intimate devotee of the Lord is the meaning of taking shelter at the lotus feet of a spiritual master."

(*Sajjana-toṣaṇī* 2/1)

What is a holy place? What does one gain from *sādhū-saṅga*?

*jathā sādhū tathā tīrtha sthira kori' nija citta
sādhū-saṅga koro nirantara
yathāya vaiṣṇava-gaṇa sei sthāna vṛndāvana
sei sthāne ānanda aśeṣa*

"Wherever the devotees reside is a holy place. Therefore pacify your mind and associate constantly with the devotees. Where the *Vaiṣṇavas* reside, that very place is Vṛndavana. One experiences unlimited happiness at that place."

(*Kalyāna Kalpataru Song-4*)

Do sādhus ever become selfish?

"The demigods may become selfish but the pure devotees of the Lord never become selfish. Therefore persons who desire their spiritual benefit should eagerly hanker to go to wherever there are those with a desire for pure love, wherever there is a discussion of Krishna's topics, wherever there is Hari sankīrtana, wherever there are those with a desire for hearing the glories of Krishna, and wherever there is a actual glorification of Krishna and the *Vaiṣṇavas*."

(Commentary on Bhajanāmṛtam)

How can the dormant constitutional nature of a living entity be revived?

"What can revive a living entity's dormant constitutional nature? Fruitive activities, mental speculation and renunciation cannot revive it. Only by association of self realized souls can the dormant nature of a living entity be revived. Two things are required in these connections. A person who desires to revive his dormant constitutional nature acquires a little faith due to his previous pious activities. This is the first step. On the strength of such that sukṛti a person also gets receives an opportunity to associate with qualified *sādhus*. This is the second step."

(Sajjana-toṣaṇī 9/9)

What is the only cause of advancement for the mundane *Vaiṣṇavas*?

"The matured *yogīs* who are expert in devotional service are the *uttama-adhikārīs*. The immature *yogīs* who desire devotional service and who sometimes engage in fruitive activities, and follow religious principles are *madhyama-adhikārīs*. The neophyte devotees who are attached to karma are counted in the category of mundane *vaiṣṇavas* or *kanistha-adhikārīs*. In the hearts of these last kinds of *Vaiṣṇavas* the mere reflection of devotional service has been awakened. If a little bit of pure devotional service arises in their hearts, they also give up attachment for *karma* and become *madhyama-adhikārīs*. Association with *sādhus* is the only criteria for all types of devotees to advance."

(Commentary on Bhajanāmṛtam)

Whose association is desirable? By whose association can one make advancement on the path of spiritual life?

"One who has awakened pure devotional service

in his heart is an unalloyed devotee of Krishna. His association is most desirable. The association of *madhyama-adhikārīs* is also desirable. A practitioner of devotional service in general, should always take shelter of devotees who are superior to him. In this way he can advance on the spiritual path."

(Commentary on Bhajanāmṛtam)

How should one associate with pure devotees ?

"One should behave with ordinary people as one externally behaves with a stranger while buying something in the market. But, all dealings with a pure devotee of the Lord should be done with love."

(Sajjana-toṣaṇī 11/11)

Does one waste time by simply sitting near a *Vaiṣṇava*?

"The foremost instruction of Sri Ramanujacharya is this: "If you cannot purify yourself by any endeavor whatsoever, then just go and sit with the *Vaiṣṇavas* and you will achieve all auspiciousness."

(Sajjana-toṣaṇī 11/11)



!! Sri Sri Nitai Gaurchandra Jayati !!

NBS PROJECTS

E-Magazines, E-books, Education

is a branch of

International Society for Krishna Consciousness

Founder-Ācārya: His Divine Grace

A.C. Bhaktivedānta Swami Prabhupāda

For subscriptions please visit**our website: www.nbsmag.com**

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda

©Bhaktivedānta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.



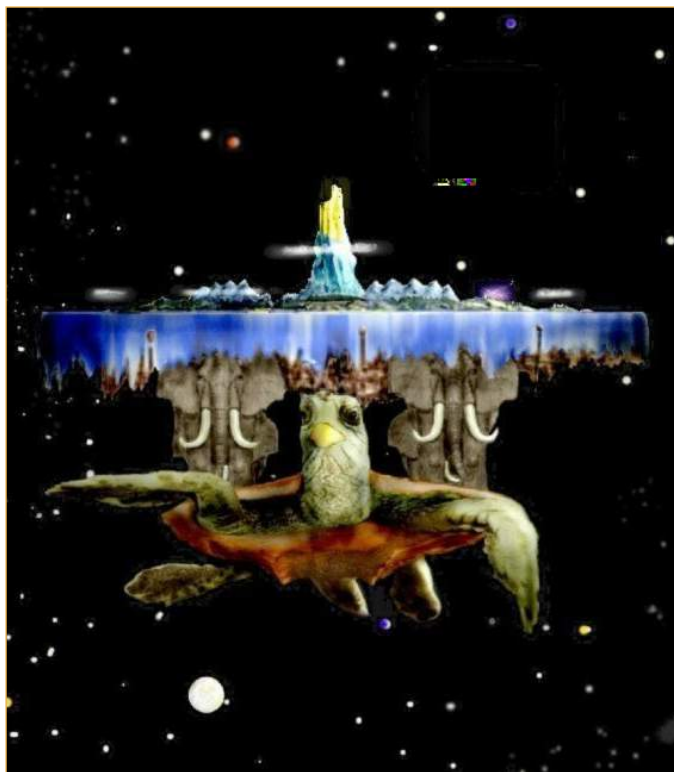
Śrī Utpannā Ekādaśī

Issue no:74

14th November 2017

JAMBHUDVIPA AND MENTAL SPECULATION

Features



CREATION, ANNIHILATION AND MAINTAINENCE

Srila Jiva Goswami

A DESCRIPTION OF JAMBUDVIPA

Srila Sukadeva Goswami

MEASURING THE UNIVERSE

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

WHO IS A MENTAL SPECULATOR?

Srila Bhaktisiddhanta Saraswati Thakura

THE ATTEMPT TO REALISE THE TRANSCENDENTAL TRUTH

Srila Bhaktivinoda Thakura

A RARE HUMAN BIRTH IN THE LAND OF BHĀRATA-VARṢA

Srila Vrindavana DasThakura



CREATION, ANNIHILATION AND MAINTAINENCE Sriḷa Jiva Goswami

Just as understanding the sun means knowing it along with its potency, sunshine, understanding the Supreme Lord means knowing Him along with His potencies. According to the tenth chapter of the Second Canto of *Śrīmad-Bhāgavatam*, the material world is a creation of the Lord and reflects His personality. This world perpetually goes through cycles of creation, maintenance, and annihilation. During annihilation all the material elements are unmanifest because they have merged into the original, dormant state of material nature, called *prakṛti* or *pradhāna*. In this phase the three modes of nature are in balance and thus inactive. At the end of the period of annihilation, the Supreme Lord agitates the modes of nature by glancing upon them, and then the first stage of creation begins. This agitated state of the material modes is called the *mahat-tattva*, which, when further activated by the time factor, gives rise to material ego, *ahaṅkāra*. From *ahaṅkāra* come the five gross material elements (earth, water, fire, air, and ether), the five subtle elements (scent, taste, form, tactility, and sound), and the five perceptive senses (the senses of smell, taste, vision, touch, and hearing). This phase of creation is called *sarga*, or the primary creation. The subsequent creation is conducted by Lord Brahma and is called *visarga*, or the secondary creation. Brahma is also called *Puruṣa* or *Vairāja*.

Lord Vishnu oversees the maintenance of the rules and regulations governing universal affairs, and this maintenance is called *sthiti* or *sthānam*. The maintenance function shows Vishnu's preeminence over Lord Brahma and Lord Shiva, who are in charge of the secondary creation and of destruction, respectively. To carry out the function of *sthiti* the Lord incarnates in every millennium, as He states in the *Bhagavad-gītā* (4.8):

*paritrāṇāya sādḥūnām
vināśāya ca duṁkṛtām
dharma saṁsthā panārthāya
sambhavāmi yuge yuge*

Each day of Lord Brahma contains fourteen periods, each of which is ruled over by a Manu. Hence it is called *manvantara*. The Manus are godly persons empowered to tend to the welfare of all human beings. The behavior and worship of the Manus and other saintly persons is called *sad-dharma*.

Impelled by their *karma*, living beings perform various material activities during the maintenance of the creation (*sthiti*), and these activities give rise to various desires for further material activities. These desires, in the form of impressions within the mind, are called *ūti*. The stories of the deeds of the *avatāras* of Hari and His followers during the period of maintenance are called *isānukatha*.

The creation cycle begins when the Lord glances at material nature: *saṁkṣatalokān nu srjeti, saimālokānasṛjata*. "He glanced and desired to create people. Indeed, He created them" (*Aitareya Up.* 1.1).

When it is time for annihilation, the Lord turns His eyes away from the creation, and this turning away is called His sleep, or cosmic rest. Next all the material elements become unmanifest (disappear) in the reverse order to which they appeared, and the material nature then exists in equilibrium. At that time the jivas give up their gross bodies, but they remain conditioned by their subtle bodies, which are composed of their *karmic* impressions. This inactive state of the jivas is called their 'sleep' and it corresponds to the Lord's sleep. This phase of existence is called *nirodha*. When the time comes for the subsequent creation cycle, the jivas receive bodies according to the *karma* they accrued in the previous cycle. During the maintenance period, if a living being takes up the devotional service of the Lord and attains perfection, he is freed from both his subtle and gross bodies and is situated in his original nature. This condition is called *mukti*, which is also a type of *nirodha*. However, in contrast to the *nirodha* that occurs at the time of universal annihilation, when the jiva attains *mukti* he is not compelled to again take birth in the material world. Rather, all his miseries come to an end and he enters the spiritual planets, where he eternally resides in his original, spiritual form. One can attain this state of eternal liberation only by practicing devotional service to Lord Krishna, as Srīla Vyāsadeva did in His devotional trance.

The Supreme Lord, the tenth topic discussed in *Śrīmad-Bhāgavatam*, is the foundation of the other nine topics. The events that occur under the headings of these topics all take place by His potency; indeed, the very reason why the *Śrīmad-Bhāgavatam* describes these topics is to help us come to know the Supreme Personality of Godhead, for a person is known by His works and attributes.

— *Śrī tattva-sandarbha* of Srīla Jiva Goswami Text 57.3. Translated by Srīla Gopiparandhan Das..



A DESCRIPTION OF JAMBUDVIPA

Srila Sukadeva Goswami

r̥ṣi uvāca:

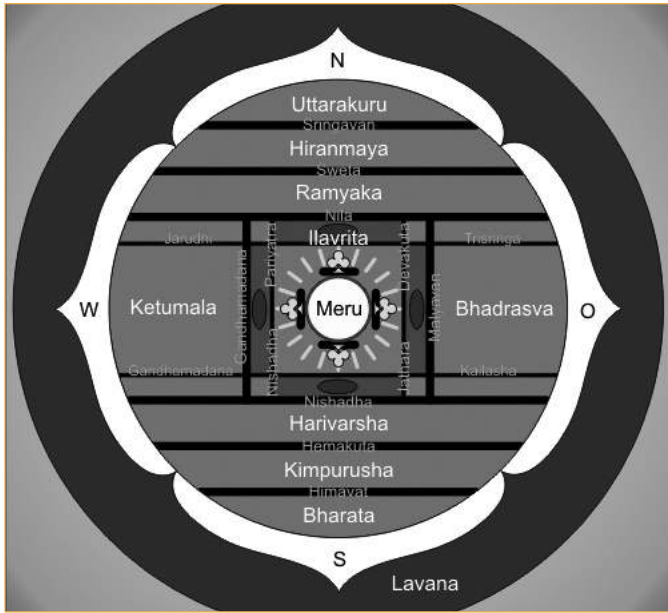
*na vai mahārāja bhāgavato māyā-guṇa-vibhūteḥ
kāṣṭhāṁ manasā vacasā vādhigantum alāṁ
vibudhāyusāpi puruṣas tasmāt
prādhān-yenaiva bhū-golaka-viśeṣaṁ nāma-rūpa-
māna-lakṣaṇato vyākhyāsyāmaḥ.*

The great *r̥ṣi* Sukadeva Goswami said: There is no limit to the expansion of the material energy of Supreme Personality of Godhead. This material world is a transformation of the material qualities (*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*), yet no one can possibly explain it perfectly, even in a lifetime as long as that of Brahma. No one in the material world is perfect, and an imperfect person could not describe this material universe accurately, even after continued speculation. I shall nevertheless try to explain to you the principal regions, such as *bhūloka*, with their names, forms, measurements and various symptoms.

The planetary system known as *bhū-maṇḍala* resembles a lotus flower, and its seven islands resemble the whorl of that flower. The length and breadth of the island known as Jambudvīpa, which is situated in the middle of the whorl, are one million *yojanas* (12874752 kilometers). Jambudvīpa is round like the leaf of a lotus flower. In Jambudvīpa there are nine divisions of land, each with a length of 9,000 *yojanas* (115872 kilometers). There are eight mountains which mark the boundaries of these divisions and definitively separate them. Amidst these divisions,

or *varṣas*, is the *varṣa* named *Ilāvṛta*, which is situated in the middle of the whorl of the lotus. Within *Ilāvṛta-varṣa* is Sumeru Mountain, which is made of gold. Sumeru Mountain is like the pericarp of the lotus like *bhū-maṇḍala* planetary system. The mountain's height is the same as the width of Jambudvīpa, or in other words, 100,000 *yojanas* (1287475 kilometers). Of that, 16,000 *yojanas* (205996 kilometers) are within the earth, and therefore the mountain's height above the earth is 84,000 *yojanas* (1081479 kilometers). The mountain's width is 32,000 *yojanas* (411992 kilometers) at its summit and 16,000 *yojanas* (205996 kilometers) at its base. Just north of *Ilāvṛta-varṣa* and going further northward, one after another are three mountains named Nila, Sveta and Sṛngavan. These mark the borders of the three *varṣas* named Ramyaka, Hiranmaya and Kuru and separate them from each another. The width of these mountains is 2,000 *yojanas* (25749 kilometers). Lengthwise, they extend east and west to the beaches of the ocean of salt water. Going from south to north, the length of each mountain is one tenth that of the previous mountain, but the height of them all is the same.

Similarly, south of *Ilāvṛta-varṣa* and extending from east to west are three great mountains named (from north to south) Ninadha, Hemakūṭa and Himalaya. Each of them is 10,000 *yojanas* (128747 kilometers) high. They mark the boundaries of the three *varṣas* named *Hari-varṣa*, *Kimpuruṣa-varṣa* and *Bhārata-varṣa* (India). In the same way, west and east of *Ilāvṛta-varṣa* are two great mountains named Malyavan and Gandhamadana respectively. These two mountains, which are 2,000 *yojanas* (25749 kilometers) high, extend as far as Nila Mountain in the north and Ninadha in the south. They indicate the borders of *Ilāvṛta-varṣa* and also the *varṣas* known as Ketumala and Bhadrashva. On the four sides of the great mountain known as Sumeru are four mountains Mandara, Merumandara, Suparshva and Kumuda which are like its belts. The length and height of these mountains are calculated to be 10,000 *yojanas* (128747 kilometers). Standing like flagstaves on the summits of these four mountains are a mango tree, a rose apple (jambu) tree, a kadamba tree and a banyan tree. Those trees are calculated to have a width of 100 *yojanas* (1287 kilometers) and a height of 1,100 *yojanas* (14162 kilometers). Their branches also spread to a radius of 1,100 *yojanas*. O Maharaja Parikṣit, best of the Bharata dynasty, between these four mountains are four huge lakes. The water of the first tastes like milk; the water of the second, like honey; and that of the third, like sugarcane juice. The fourth lake is



filled with pure water. The celestial beings such as the Siddhas, Charanas and Gandharvas, who are also known as demigods, enjoy the facilities of those four lakes. Consequently they have the natural perfections of mystic *yoga*, such as the power to become smaller than the smallest or greater than the greatest. There are also four celestial gardens named Nandana, Caitraratha, Vaibhrajaka and Sarvatobhadra. The best of the demigods, along with their wives, who are like ornaments of heavenly beauty, meet together and frolic within those gardens, while their glories are sung by lesser demigods known as Gandharvas.

On the lower slopes of Mandara Mountain is a mango tree named Devacuta. It is 1,100 *yojanas* high. Mangoes as big as mountain peaks and as sweet as nectar fall from the top of this tree for the enjoyment of the denizens of heaven. When all those solid fruits fall from such a height, they break, and the sweet, fragrant juice within them flows out and becomes increasingly more fragrant as it mixes with other scents. That juice cascades from the mountain in waterfalls and becomes a river called Arunoda, which pleasantly flows through the eastern side of *Ilāvṛta*. The pious wives of the Yaksas act as personal maidservants to assist Bhavani, the wife of Lord Shiva. Because they drink the water of the river Arunoda, their bodies become fragrant, and as the air carries that fragrance, it perfumes the entire atmosphere for eighty miles in all directions. Similarly, the fruit of the jambu tree, which are full of pulp and have very small seeds, fall from a great height and break to pieces. Those fruit are the size of elephants, and the juice gliding from them becomes a river named *Jambū-nadī*. This river falls a distance of 10,000 *yojanas*, from the summit of

Merumandara to the southern side of *Ilāvṛta*, and floods the entire land of *Ilāvṛta* with juice. The mud on both banks of the river *Jambū-nadī*, becomes moistened by this flowing juice and then dried by the air and sunshine, and thus produces huge quantities of gold called *Jāmbū-nada*. The denizens of heaven use this gold for various kinds of ornaments. Therefore all the inhabitants of the heavenly planets and their youthful wives are fully decorated with golden helmets, bangles and belts, and thus they enjoy life. On the side of Suparshva Mountain stands a big tree called Mahākadamba, which is very glorious. From the hollows of this tree flow five rivers of honey, each about five *vyāmas* wide. This flowing honey falls incessantly from the top of Suparshva Mountain and flows all around *Ilāvṛta-varṣa*, beginning from the western side. Thus the whole land is saturated with the pleasing fragrance. The air carrying the scent from the mouths of those who drink that honey perfumes the land for a hundred *yojanas* in all directions.

Similarly, on Kumuda Mountain there is a great banyan tree, which is called Shatavalsha because it has a hundred main branches. From those branches come many roots, from which many rivers are flowing. These rivers flow down from the top of the mountain to the northern side of *Ilāvṛta-varṣa* for the benefit of those who live there. Because of these flowing rivers, all the people have ample supplies of milk, yogurt, honey, clarified butter (ghee), molasses, food grains, clothes, bedding, sitting places and ornaments. All the objects they desire are sufficiently supplied for their prosperity, and therefore they are very happy. The residents of the material world who enjoy the products of these flowing rivers have no wrinkles on their bodies and no grey hair. They never feel fatigue, and their perspiration does not give their bodies a bad odor. They are not afflicted by old age, disease or untimely death, they do not suffer from chilling cold or scorching heat, nor do their bodies lose their luster. They all live very happily, without anxieties, until death.

There are other mountains beautifully arranged around the foot of Mount Meru like the filaments around the whorl of a lotus flower. Their names are Kuranga, Kurara, Kusumbha, Vaikanka, Trikuta, Shishira, Patanga, Rucaka, Ninadha, Sinivasa, Kapila, Sankha, Vaidurya, Jarudhi, Hamsa, Rsabha, Naga, Kalanjara and Narada. On the eastern side of Sumeru Mountain are two mountains named Jāthara and Devakuta, which extend to the north and south for 18,000 *yojanas* (231745 kilometers). Similarly, on the western side of Sumeru are



two mountains named Pavana and Pariyatra, which also extend north and south for the same distance. On the southern side of Sumeru are two mountains named Kailasa and Karavira, which extend east and west for 18,000 *yojanas*, and on the northern side of Sumeru, extending for the same distance east and west, are two mountains named Trishrnga and Makara. The width and height of all these mountains is 2,000 *yojanas* (25749 kilometers). Sumeru, a mountain of solid gold shining as brilliantly as fire, is surrounded by these eight mountains. In the middle of the summit of Meru is the township of Lord Brahma. Each of its four sides is calculated to extend for ten million *yojanas* [eighty million miles]. It is made entirely of gold, and therefore learned scholars and sages call it Shatakaumbhi. Surrounding Brahmapuri in all directions are the residences of the eight principal governors of the planetary systems, beginning with King Indra. These abodes are similar to Brahmapuri but are one quarter the size.

-Śrīmad-Bhāgavatam » Canto 5: » Chapter 16 » A Description of Jambudvīpa
» Verses:1-29.

MEASURING THE UNIVERSE

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

The material world is only one quarter of the Supreme Personality of Godhead's creation, but it is unlimited and impossible for anyone to know

or describe- even with the qualification of a life as long as that of Brahma, who lives for millions and millions of years. Modern scientists and astronomers try to explain the cosmic situation and the vastness of space, and some of them believe that all the glittering stars are different suns.

From *Bhagavad-gītā*, however, we understand that all these stars (*nakṣatras*) are like the moon, in that they reflect the sunshine [Bg. 15.12]. They are not independent luminaries. Bhuloka is explained to be that portion of outer space through which the heat and light of the sun extend. Therefore it is natural to conclude that this universe extends in space as far as we can see and encompasses the glittering stars.

Srila Sukadeva Goswami admitted that to give full details of this expansive material universe would be impossible, but nevertheless he wanted to give the King as much knowledge as he had received through the *paramparā* system. We should conclude that since one cannot comprehend the material expansions of the Supreme Personality of Godhead, one certainly cannot estimate the expansiveness of the spiritual world.

There are many mountains, even on this planet earth. We do not think that the measurements of all of them have actually been calculated. While passing over the mountainous region from Mexico to Caracas, we saw so many mountains that we doubt whether the height, length and



breadth of all have been properly measured. Therefore, as indicated in *Śrīmad-Bhāgavatam* by Sukadeva Goswami, we should not try to comprehend the greater mountainous areas of the universe merely by our calculations. Sukadeva Goswami has already stated that such calculations would be very difficult even if one had a duration of life like that of Lord Brahma. We should simply be satisfied with the statements of authorities like Sukadeva Goswami and appreciate how the entire cosmic manifestation has been made possible by the external energy of the Supreme Personality of Godhead. The measurements given herein, such as 10,000 *yojanas* or 100,000 *yojanas*, should be considered correct because they have been given by Sukadeva Goswami. Our experimental knowledge can neither verify nor disprove the statements of *Śrīmad-Bhāgavatam*. We should simply hear these statements from the authorities. If we can appreciate the extensive energy of the Supreme Personality of Godhead, that will benefit us.

—*Śrīmad-Bhāgavatam* » Canto 5: » Chapter 16 » A Description of Jambudvīpa
» Verses: 4 and 10, Purport.

WHO IS A MENTAL SPECULATOR?

Srila Bhaktisiddhanta Saraswati Thakura

Mental speculators are those who dare to approach the Absolute Truth in a challenging mood. Mental speculation - the path of argument - is the opposite to what is taught in *Bhagavad-gītā* (4.34).

There are two kinds of spiritually inquisitive people; those who want to become inclined toward Krishna by hearing from a bona fide spiritual master who glorifies the Absolute Truth, and those who want to challenge the transcendental Absolute Truth on the strength of the knowledge they have gained through their senses. The former is the authorized descending path of disciplic succession, and the latter is the path of argumentation. When knowledge is accepted directly, that is the path of disciplic succession, and when it is accepted indirectly, that is the path of argumentation. The five of philosophical work (*darśanas*) are based on argument. Only the *Vedāntadarśana* has accepted the authorized path of disciplic succession. In order to bewilder ordinary people, Sripada Sankaracarya has mixed argument into the *Vedāntadarśana* and thus adulterated it with the descending method. One becomes a mental speculator when he enhances his material knowledge, even while apparently pursuing spiritual understanding.

Vaishnavas do not concoct or speak from their imagination. Rather, they lead people to

the guru's lotus feet. There are not five or ten spiritual masters; guru is one. And the Absolute Truth requires no challenge from anyone.

—*AmṛtaVāṇī: Nectar of Instructions of Immortality by His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada* » Compiled by *Śrīpāda Bhakti Mayukha Bhagavat Maharaja* » Adapted and Published by *Ishvara Das*.

THE ATTEMPT TO REALISE THE TRANSCENDENTAL TRUTH *Srila Bhaktivinoda Thakura*

The misguided attempt to realise the transcendental, Absolute Truth, lying beyond the grasp of the material, mental faculty is known as the deductive process, mental speculation - a method not supported by the Vedas. Lord Krishna is unconquerable and imperceptible to the mundane senses. The independent pursuit of speculative knowledge is to be rejected as it depends on the imperfect material senses, which are habituated to only gather information about the external phenomena. One should instead approach and hear from mature spiritually realised devotees, who are freed from the four inherent human faults namely making mistakes, falling into illusion, possessing imperfect senses, and the cheating propensity. The instructions thus received help the aspirants to develop sincere faith in pure devotional service, inspiring them to dedicate their lives to hearing, chanting and serving the Lord. With mind, body and words, they become dedicated to the all-purifying message of unalloyed surrender to the Supreme Lord Krishna, which destroys the malevolent effects of Kali-yuga. These devotees can now remain in any spiritual or social order or upon any planet within the three worlds. And although Sri Krishna is hidden, yet to such devotees, the Lord becomes gradually revealed. Eventually, they begin serving with unalloyed loving devotion, thus bringing the Supreme Lord Krishna under their control. After accruing heaps of devotional credits over many lifetimes, the living entity, obtains *śraddha* - faith with an inclination for devotional service. With this blossoms the devotional attitude, which enables him to interact with matter only for the purpose of keeping body and soul together.

— *Dāsa-mūla-tattva* » Chapter Ten - Pure Devotion » The Only Means of Perfection, Translated by *Sarvabhāvana dāsa*.





**A RARE HUMAN BIRTH IN
THE LAND OF BHĀRATA-VARṢA**
Srila Vrindavana Das Thakura

*ye nara-śarīra lāgi' deve kāmya kare
tāhā vyārtha yāya mithyā sukhera vihāre*

"The human form of life, which is desired even by the demigods, is wasted in the pursuit of false happiness."

Human birth is favorable for worshiping Lord Hari and therefore it is desired even by the demigods. The demigods prayers in the *Śrīmad Bhāgavatam* (5.19.21-25) in this regard are as follows:

*etad eva hi devā gāyanti—
aho amiśam kim akāri śobhanam
prasanna eśam svid uta svayam hariḥ
yair janma labdham nṛṣu bhāratājire
mukunda-sevaupayikam sprhā hi naḥ*

"Since the human form of life is the sublime position for spiritual realization, all we demigods in heaven speak in this way: How wonderful it is for these human beings to have been born in the land of *Bhārata-varṣa*! They must have executed pious acts and austerity in the past, or the Supreme Personality of Godhead Himself must have been pleased with them. Otherwise, how could they engage in devotional service in so many ways? We demigods can only aspire to achieve human births in *Bhārata-varṣa* to execute devotional service, but these human beings are already doing that."

*kim duṣkarair naḥ kratubhis tapo-vratair
dānādibhir vā dyujayena phalgunā
na yatra nārāyaṇa-pāda-paṅkaja-
smṛtiḥ pramuṣṭātiśayendriyotsavāt*

"After performing the very difficult tasks of executing Vedic ritualistic sacrifices, undergoing austerities, observing vows and giving charity, we have achieved this position as inhabitants of the heavenly planets. But what is the value of this achievement? Here we are certainly absorbed in material sense gratification, and therefore we can hardly remember the lotus feet of Lord Narayana. Indeed, because of our excessive sense gratification, we have almost forgotten His lotus feet.

"A short life in the land of *Bhārata-varṣa* is preferable to a life achieved in Brahmaloka for millions and billions of years because even if

one is elevated to Brahmaloka, he must return to repeated birth and death. Although life in the lower planetary system of *Bhārata-varṣa*, is very short, one who lives there can elevate himself to full Krishna consciousness and achieve the highest perfection, even in his short life, by fully surrendering unto the lotus feet of the Lord. Thus one attains *Vaikuṇṭhaloka*, where there is neither anxiety nor repeated birth in a material body.

*kalpāyusām sthānājayāt punar-bhavāt
kṣanāyusām bhārata-bhūjāyo varam
kṣaṇena martyena kṛtam manasvinah
sannyasya samyānty abhayaṁ padam hareḥ*

"An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges water of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of saṅkīrtana-yajña to satisfy the Lord (since saṅkīrtana-yajña is specifically recommended for this age).

"*Bhārata-varṣa* affords one the proper land and circumstances in which to execute devotional service, which can free one from the results of jñāna and karma. If one obtains a human body in the land of *Bhārata-varṣa*, with full sensory organs with which to execute the saṅkīrtana-yajña, but in spite of this opportunity does not take to devotional service, he is certainly like liberated forest animals and birds who are careless and are therefore again captured by a hunter."

— Śrī Caitanya-bhāgavata » Śrīla Vṛndāvana dāsa Thakura » Ādi-khaṇḍa Chapter Eight; Verse: 208 and the Gauḍīya-bhāṣya Commentary and Chapter Summary of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī.

!! Sri Sri Nitai Gaurchandra Jayati !!

NBS PROJECTS

E-Magazines. E-books. Education
is a branch of

International Society for Krishna Consciousness

Founder-Ācārya: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevi Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.

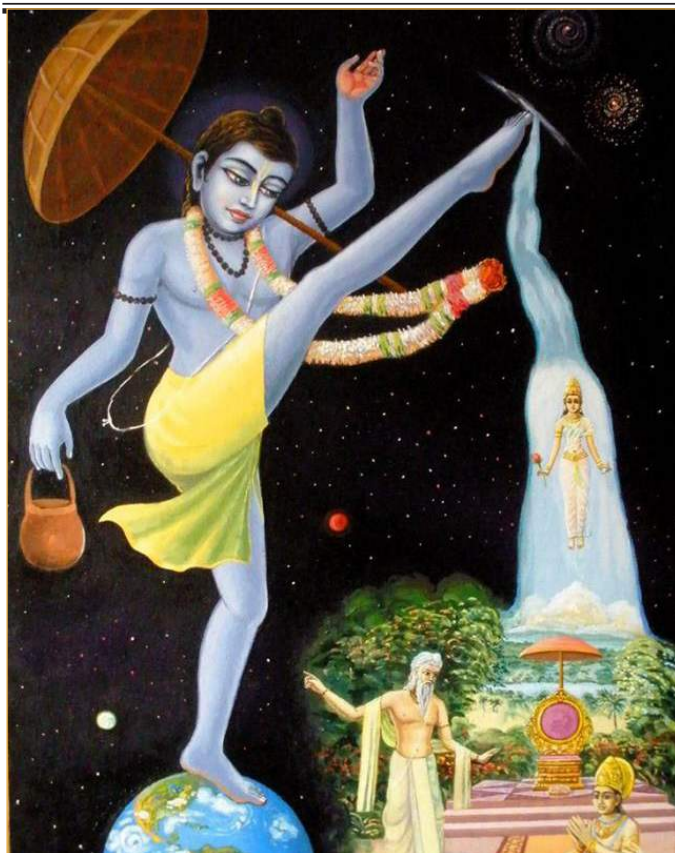


Śrī Mokṣadā Ekādaśī

Issue no:75

30th November 2017

THE APPEARANCE OF GANGES



Features

THE WATER FROM LORD BRAHMA'S POT
Srila Vishvanatha Chakravarti Thakura

THE APPEARANCE OF THE GANGES
Srila Sukadeva Goswami

BHAGIRATHA, SURYA DYNASTY
AND THE GANGES
Srila Bhaktivinoda Thakura

THE GANGES AND THE JAHNU MUNI
Srila Valmiki

WHY IS GANGES CALLED PAITTA-PĀVANĪ?
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

WHY DO THE VAISHNAVAS SOMETIMES
TAKE BIRTH AT PLACES
DISTANT FROM GANGES?
Srila Bhaktisiddhanta Saraswati Thakura



THE WATER FROM LORD BRAHMA'S POT
Sri Vishvanatha Chakravarti Thakura

The Supreme Lord, whose activities are wonderful, covered the earth - which now belonged to Bali - with one footstep, the sky with his body, and all directions with his arms.

After covering the earth, He took a second step with His left foot which covered the heavens, Bali's dwelling place. There was no place now for His third step. Though Vamana requested only three steps of land, his arms and upper body spread over the sky (above *svarga*). This is not an improper interpretation since the word "land" also includes everything above the land. This is the explanation of Sri Jiva. Other commentators explain that the second step itself included the sky, and thus the Lord covered everything with the second step.

With Vamanadeva's second step His foot increased in size. It went from Maharloka to Janaloka, and then to Tapoloka and finally it extended to Brahmaloka. Some say that his toe nail broke the shell of the universe. Others say that after he broke the eight layers of the universal shell, the Viraja water entered.

After his planet was touched by Vamana's foot, Lord Brahma, his abode, his effulgence and his own form became dim by the light from the effulgence of Vamana's moon-like toe nails. He offered respects to the Lord and the great sages

headed by Marici and yogīs like Sanandana and others also offered respects to the Lord.

The *Vedas*, *Upavedas*, *Nyāya* scriptures, histories, the *āṅgas* of the *Vedas*, *Purāṇas*, *Saṁhitās*, along with *yamas* and *niyamas*, and persons purified of sinful acts by the fire of knowledge which was ignited by the air of yoga, persons who had attained Brahmaloka (which is devoid of *karma-kāṇḍa*) by the power of remembering the Lord's feet, all offered respects to the Lord. Brahma offered foot washing water to the Lord's raised feet. Brahma of spotless fame, who appeared from the Lord's navel, then worshipped the Lord with devotion and praised Him with authentic eulogies.

The water from Lord Brahma's pot, purified by washing the lotus feet of Vamanadeva, became the water of the Gaṅga. Falling down from the sky, it purifies the three worlds like the pure fame of the Supreme Lord.

— From 'Sārārtha-darśinī', Sri Vishvanatha Chakravarti Thakur's commentary on Śrīmad-Bhāgavatam » Canto 8 : Withdrawal of the Cosmic Creations » Chapter 20 : Bali Maharaja Surrenders the Universe » Verse: 32-34 and Chapter 21: Bali Maharaja Arrested by the Lord » Verse: 1-4.

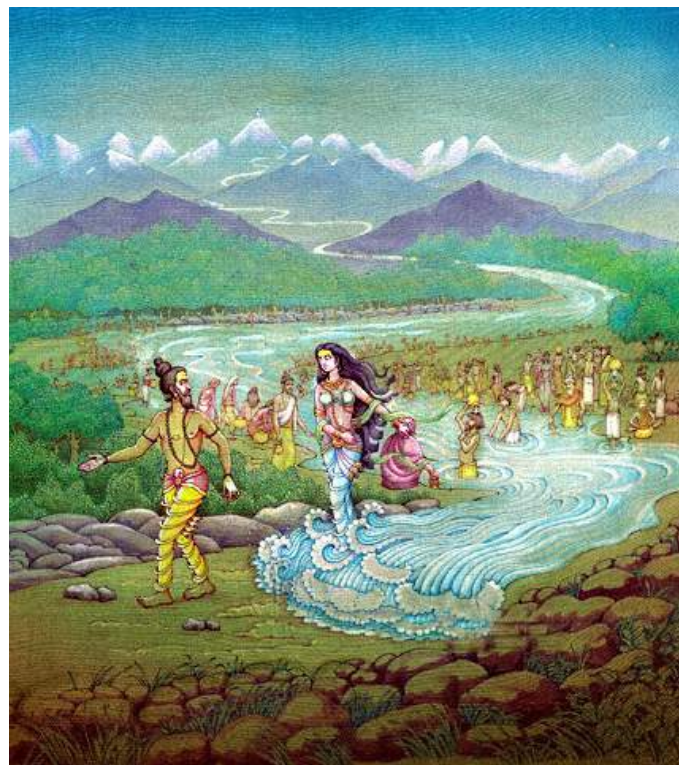
THE APPEARANCE OF THE GANGES
Sri Sukadeva Goswami

Lord Vishnu, the enjoyer of all sacrifices, appeared in the sacrificial arena of Bali Maharaja as Vamanadeva. Then He extended His left foot to the end of the universe and pierced a hole in its covering with the nail of His big toe. Through that hole, the pure water of the Causal Ocean entered this universe as the Ganges River. Having washed the lotus feet of the Lord, which are covered with reddish *kumkuma* powder, the water of the Ganges acquired a very beautiful pink color. Every living being can immediately purify his mind of material contamination by touching the transcendental water of the Ganges. Still her waters eternally remain pure. Because the Ganges directly touches the lotus feet of the Lord before descending within this universe, she is known as Vishnupadi. Later she received other names like Jahnavi and Bhagirathi. After remaining on the head of Lord Shiva for one thousand millennia, the water of the Ganges descended to Dhruvaloka, the topmost planet in this universe. Therefore, all learned sages and scholars proclaim Dhruvaloka to be Vishnupada ("situated on Lord Vishnu's lotus feet").

Dhruva Maharaja, the famous son of Maharaja Uttanapada, is known as the most exalted devotee of the Supreme Lord because of his firm determination in executing devotional service. Knowing that the sacred Ganges water

washes the lotus feet of Lord Vishnu, to this very day Dhruva Maharaja, who resides on his own planet, accepts that water on his head with great devotion. Because he constantly and very devoutly thinks of Krishna within the core of his heart, he is overcome with ecstatic anxiety. Tears flow from his half-open eyes, and eruptions appear on his entire body. The seven great sages (Marici, Vasistha, Atri and so on) reside on planets beneath Dhruvaloka. Well aware of its influence they place Ganges water on the tufts of hair on their heads to this day. They have concluded that this is the ultimate wealth, the perfection of all austerities, and the best means of consummating transcendental life. Having achieved uninterrupted devotional service to the Supreme Personality of Godhead, they put aside all other auspicious processes like religion, economic development, sense gratification and even merging into the Supreme. Just as *jñānīs* think that merging into the existence of the Lord is the highest truth, these seven exalted personalities accept devotional service as the perfection of life. After purifying the seven planets near Dhruvaloka [the polestar], the Ganges water is carried through the skies of the demigods in billions of celestial airplanes. Then it inundates the moon (Candraloka) and finally reaches Lord Brahma's abode atop Mount Meru.

On top of Mount Meru, the Ganges divides into four branches, each of which flows in a different direction (east, west, north and south). These branches, known by the names Sita, Alakananda, Caksu and Bhadra, flow to the ocean. The branch of the Ganges known as the Sita, flows through Brahmapuri atop Mount Meru, and from there it runs down to the nearby peaks of the Kesaracala Mountains, which stand almost as high as Mount Meru itself. These mountains are like a bunch of filaments around Mount Meru. From the Kesaracala Mountains, the Ganges falls to the peak of Gandhamadana Mountain and then flows into the land of *Bhadrāśva-varṣa*. Finally it reaches the ocean of salt water in the west. The branch of the Ganges known as Caksu falls onto the summit of Malyavan Mountain and from there cascades onto the land of *Ketumāla-varṣa*. The Ganges continuously flows through *Ketumāla-varṣa* and in this way also reaches the ocean of salt water in the west. The branch of the Ganges known as Bhadra flows from the northern side of Mount Meru. Its waters fall onto the peaks of Kumuda Mountain, Mount Nila, Shveta Mountain and Śrngavan Mountain in succession. Then it runs down into the province of Kuru and, after crossing through that land, flows into the saltwater ocean in the north. Similarly, the branch of the Ganges known as



Alakananda flows from the southern side of Brahmapuri (*Brahma-sadana*). Passing over the tops of mountains in various lands, it falls with fierce force upon the peaks of the mountains Hemakuta and Himakuta. After inundating the tops of those mountains, the Ganges falls down onto the tract of land known as *Bhārata-varṣa*, which she also inundates. Then the Ganges flows into the ocean of salt water in the south. Persons who come to bathe in this river are fortunate. It is not very difficult for them to achieve the results of performing great sacrifices like the *Rājasūya* and *Āśvamedha yajñas* with every step they take. Many other rivers, both big and small, flow from the top of Mount Meru. These rivers are like daughters of the mountain, and they flow to the various tracts of land in hundreds of branches.

Among the nine *varṣas*, the tract of land known as *Bhārata-varṣa* is understood to be the field of fruitive activities. Learned scholars and saintly persons declare the other eight *varṣas* to be meant for very highly elevated pious persons. After returning from the heavenly planets, they enjoy the remaining results of their pious activities in these eight earthly *varṣas*. In these eight *varṣas*, or tracts of land, human beings live ten thousand years according to earthly calculations. All the inhabitants are almost like demigods. They have the bodily strength of ten thousand elephants. Indeed, their bodies are as sturdy as thunderbolts. The youthful duration of their lives is very pleasing, and both men and women enjoy sexual union with great pleasure for a long time. After



years of sensual pleasure when a balance of one year of life remains the wife conceives a child. Thus the standard of pleasure for the residents of these semi-heavenly regions is exactly like that of the human beings who lived during Tretā-yuga. In each of those tracts of land, there are many gardens filled with seasonal flowers and fruit, and there are beautifully decorated hermitages as well. Between the great mountains demarcating the borders of those lands are enormous lakes of clear water filled with newly grown lotus flowers. Aquatic birds such as swans, ducks, water chickens, and cranes become greatly excited by the fragrance of lotus flowers, and the charming sound of bumblebees fills the air. The inhabitants of those lands are important leaders among these quasi demigods. Always attended by their respective servants, they enjoy life in gardens alongside the lakes. In this pleasant environment the wives of the celestials smile playfully at their husbands and look upon them with amorous desires. They are constantly served with sandalwood pulp and flower garlands by their servants. In this way, all the residents of the eight heavenly *varṣas* enjoy, attracted by the activities of the opposite sex.

To show mercy to His devotees in each of these nine tracts of land, the Supreme Personality of Godhead known as Narayana expands Himself

in His quadruple principles of Vasudeva, Sankarsana, Pradyumna and Aniruddha. In this way He remains near His devotees to accept their service. In the tract of land known as *Ilāvṛta-varṣa*, the only male person is Lord Shiva, the most powerful demigod. Goddess Durga, the wife of Lord Shiva, does not like any male to enter that land. If any foolish man dares to do so, she immediately turns him into a woman. In *Ilāvṛta-varṣa*, Lord Shiva is always encircled by ten billion maidservants of Goddess Durga, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vasudeva, Pradyumna, Aniruddha and Sankarsana. Sankarsana, the fourth expansion, is certainly transcendental, but because His activities of destruction in the material world are in the mode of ignorance, He is known as *tāmasī*, the Lord's form in the mode of ignorance. Lord Shiva knows that Sankarsana is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra.

The most powerful Lord Shiva says: O Supreme Personality of Godhead, I offer my respectful obeisance unto You in Your expansion as Lord Sankarsana. You are the reservoir of all transcendental qualities. Although You are unlimited, You remain unmanifest to the non-devotees. O my Lord, You are the only worshipable person, for You are the Supreme Personality of Godhead, the reservoir of all opulence. Your secure lotus feet are the only source of protection for all Your devotees, whom You satisfy by manifesting Yourself in various forms. O my Lord, You deliver Your devotees from the clutches of material existence. Non-devotees, however, remain entangled in material existence by Your will. Kindly accept me as Your eternal servant.

We cannot control the force of our anger. Therefore when we look at material things, we cannot avoid feeling attraction or repulsion for them. But the Supreme Lord is not affected in this way. Although He glances over the material world for the purpose of creating, maintaining and destroying it, He is never affected, even to the slightest degree. Therefore, one who desires to conquer the urges of the senses must take shelter of the lotus feet of the Lord. Then he will be victorious. For persons with impure vision, the Supreme Lord's eyes appear like those of someone who indiscriminately drinks intoxicating beverages. Thus bewildered, such unintelligent persons become angry at the Supreme Lord, and due to their angry mood, the Lord Himself appears angry and very fearful. However, this is but an illusion. When the wives



of the serpent demon were agitated by the touch of the Lord's lotus feet, due to shyness they could proceed no further in their worship of Him. Yet the Lord remained unagitated by their touch, for He is equipoised in all circumstances. Therefore who will not worship the Supreme Personality of Godhead?

All the great sages accept the Lord as the source of creation, maintenance and destruction, although He actually has nothing to do with these activities. Therefore the Lord is called unlimited. Although the Lord in His incarnation as Sesa holds all the universes on His hoods, each universe feels no heavier than a mustard seed to Him. Therefore, what person desiring perfection will not worship the Lord? From that Supreme Personality of Godhead appears Lord Brahma, whose body is made from the total material energy, the reservoir of intelligence predominated by the passionate mode of material nature. From Lord Brahma, I myself am born as a representation of false ego known as Rudra. By my own power I create all the other demigods, the five elements and the senses. Therefore, I worship the Supreme Personality of Godhead, who is greater than any of us and under whose control are situated all the demigods, material elements and senses, and even Lord Brahma and I myself, like birds bound by a rope. Only by the Lord's grace can we create, maintain and annihilate the material world. Therefore, I offer my respectful obeisance unto the Supreme Being.

The illusory energy of the Supreme Personality of Godhead binds all of us conditioned souls to this material world. Therefore, without being favored by Him, persons like us cannot understand how to get out of that illusory energy. Let me offer my respectful obeisance unto the Lord, who is the cause of creation and annihilation.

— Śrīmad-Bhāgavatam » Canto 5: The Creative Impetus » Chapter 17. The Descent of the River Ganges » Verses:1-24.

BHAGIRATHA, SURYA DYNASTY AND THE GANGES Sṛla Bhaktivinoda Thakura

Following the modern opinion regarding the Ganges, it may be said that King Bhagiratha of the Surya dynasty performed the laudable work of spreading the glories of the Ganges to the ocean, thus extending the area of Aryavarta. At that time Aryavarta extended only as far as Mithila, and the dynasty of Manu was almost extinct. The kingdoms of the Surya and Rudra dynasties were both very powerful at the time, and they had such an alliance that no general work could go on anywhere in India without their consent. When King Sagara's sons were cursed to die near the ocean, it created a bad name for the Surya dynasty. In order to counteract that bad name, King Bhagiratha worshiped Brahma, the leader of the demigods, and Shiva, the King of the Rudra kingdom, and thus received permission to make Aryavarta prosperous. Bhagiratha then connected the Ganges with the ocean. In the



beginning, the Sarasvati was the only sacred river. Gradually when the areas around the Yamunā were populated by the Aryans, the glories of the Yamuna also spread. Then during the time of Bhagiratha, the Ganges became celebrated as the topmost of all sacred rivers.

— Sri Krishna Samhita by Srila Bhaktivinod Thakura » Translated by Bhumipati dasa.



THE GANGES AND THE JAHNU MUNI Srila Valmiki

When Ganges flowed into the sacrificial arena of the great soul Jahnu, who could perform amazing feats during his executing a sacrifice, he became enraged. Therefore he performed the herculean feat of drinking the Ganges dry. Seeing that, the demigods, gandharvas and sages were greatly astonished. They offered respects to Jahnu, that great soul and best of men, and then contrived that the Ganges become the daughter of the great sage. Being pleased by this scheme, the highly powerful sage allowed the Ganges to flow from his ears. Thus, the Ganges is called the daughter of the sage Jahnu and is known as Jahnavi. The Ganges again began following King Bhagiratha's chariot. Then that best of rivers reached the ocean. She thereafter entered Rasatala to fulfill the desire of King Bhagiratha who had brought her there with great effort. Seeing the charred remains of his ancestors Bhagiratha fainted. However when

the waters of the Ganges flowed over that pile of ashes King Bhagiratha's ancestors, now purified of their sins attained heaven.

—Sri Ramayana» Bala-kanda » Chapter 43 » Shiva receives the Ganges on His Head.

WHY IS GANGES CALLED PATITA-PĀVANĪ? His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

The water of the Ganges is called *patita-pāvanī*, the deliverer of all sinful living beings. It is an observable fact that a person who regularly bathes in the Ganges is purified both externally and internally. Externally his body becomes immune to all kinds of disease, and internally he gradually develops a devotional attitude toward the Supreme Personality of Godhead. Throughout India, many thousands of people live on the banks of the Ganges, and by regularly bathing in her waters, they are undoubtedly being purified both spiritually and materially. Many sages, including Shankaracarya, have composed prayers in praise of the Ganges, and the land of India itself has become glorious because such rivers as the Ganges, Yamuna, Godavari, Kaveri, Krishna and Narmada flow there. Anyone living on the land adjacent to these rivers is naturally advanced in spiritual consciousness. Srila Madhvacharya says:

*vārāhe vāma-pādam tu tad-anyeṇu tu dakṣiṇam
pādam kalpeṇu bhagavān ujjahāra trivikramah*



Standing on His right foot and extending His left to the edge of the universe, Lord Vamana became known as Trivikrama, the incarnation who performed three heroic deeds.

— Śrīmad-Bhāgavatam » Canto 5: The Creative Impetus » Chapter 17. The Descent of the River Ganges » Verses:1, Purport.

WHY DO THE VAISHNAVAS SOMETIMES TAKE BIRTH AT PLACES DISTANT FROM GANGES?

Srila Bhaktisiddhnata Saraswati Thakura

The Ganges, which emanates from the lotus feet of Vishnu and which is the best of the seven sacred rivers, is glorified by the *Purāṇas* as possessing the topmost potency for purification. That is why she has a special position amongst the devotees. The Ganges, also known as Bhagirathi, flows through Navadvīpa of *Gauḍa-deśa*. Since many of Śrī Chaitanya's associates appeared outside of *Gauḍa-deśa*, doubts may arise in the hearts of materialistic people. If Vaishnavas appear in a place that is so contaminated that a visitor there requires atonement, then people will consider these pure Vaishnavas as materially contaminated persons who are forced to experience the fruits of pious and impious activities. Therefore the following question arises: Why did the supremely pious Vaishnavas take birth in places not visited by the Pandavas or touched by the Ganges instead of appearing in the vicinity of the Ganges? One may also question why Śrī Chaitanyadeva personally appeared in the highest *brāhmaṇa* family of Navadvīpa,

which is situated on the banks of the supremely pure Ganges, yet He had His associates appear in places far from the Ganges in families other than *brāhmaṇas*. In answer to these questions it may be said that pure Vaishnavas appeared in such places and in such families in order to purify them.

— Caitanya Bhagavata » Adi Kanda » Chapter 2 » Verse: 44-45 » Srila Vrindavan Das Thakura » Translated by Bhumiapati Dāsa.



!! Sri Sri Nitai Gaurchandra Jayati !!

NBS PROJECTS

E-Magazines. E-books. Education
is a branch of

International Society for Krishna Consciousness

Founder-Ācārya: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.



Śrī Saphalā Ekādaśī

Issue no:76

13th December 2017

GLORIFYING THE SUPREME LORD

THE PRAYERS OFFERED TO THE LORD
BY THE RESIDENTS OF JAMBUDVIPA
Srila Sukadeva Goswami

A PRACTICAL ADVICE TO THE TONGUE
Srila Sanatana Goswami

GLORIFYING THE SUPREME LORD
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

HOW MATERIAL TALKS LEAD TO FALL-DOWN
His Divine Grace
Srila Bhaktisiddhanta Sarasvati Thakura



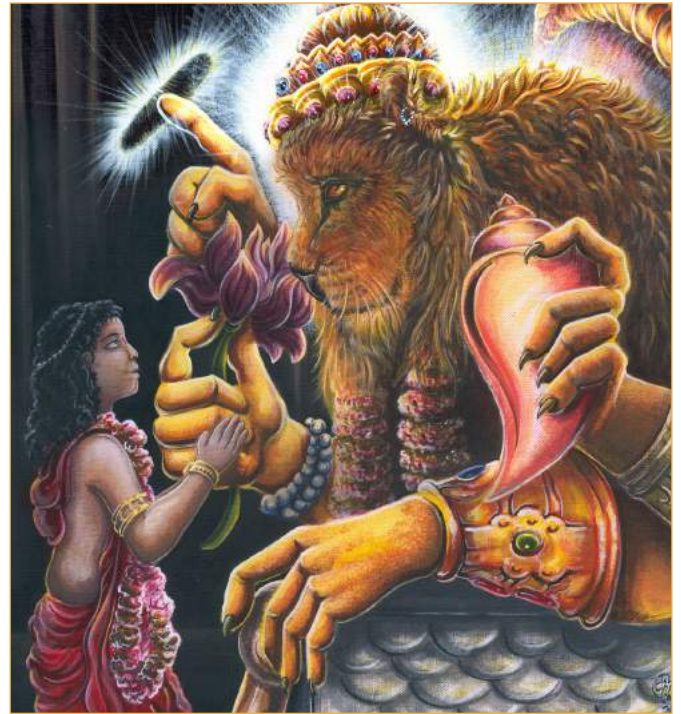
Nityam Bhagavata-sebaya
A Fortnightly E-magazine for serving Srīmad Bhagavatam

THE PRAYERS OFFERED TO THE LORD
BY THE RESIDENTS OF JAMBUDVIPA
Sṛila Sukadeva Goswami

Bhadrāsra, the son of Dharmaraja, rules the tract of land known as *Bhadrāśva-varṣa*. Just as Lord Shiva worships Sankarsana in *Ilāvṛta-varṣa*, Bhadrāsra, accompanied by his intimate servants and all the residents of his kingdom worships the plenary expansion of Vasudeva known as Hayasirna. Lord Hayasirna is very dear to the devotees, and He is the director of all religious principles. Fixed in the topmost trance, Bhadrāsra and his associates offer their respectful obeisance to the Lord and chant the following prayers with great attention and care.

The ruler Bhadrāsra and his intimate associates utter the following prayer: We offer our respectful obeisance unto the Supreme Personality of Godhead, the reservoir of all religious principles, who cleanses the hearts of the conditioned souls in this material world. Again and again we offer our respectful obeisance unto Him. Alas! How wonderful it is that the foolish materialist does not heed the great danger of impending death! He knows that death will surely come, nevertheless he is callous and neglectful. If his father dies, he wants to enjoy his property, and if his son dies, he wants to enjoy his possessions as well. In either case, he heedlessly tries to enjoy material happiness with the acquired money. O unborn one, learned Vedic scholars who are advanced in spiritual knowledge certainly know that this material world is perishable, as do other logicians and philosophers. In deep contemplation they realize the factual position of this world, and they disseminate that truth as well. Yet even they are sometimes bewildered by Your illusory energy. This is Your wonderful pastime. Therefore, I can understand that even Your illusory energy is very wonderful, and so I offer my respectful obeisance unto You. O Lord, although You are completely detached from the creation, maintenance and annihilation of this material world and are not directly affected by these activities, they are all attributed to You. We do not wonder at this, for Your inconceivable energies make You perfectly qualified to be the cause of all causes. You are the active principle in everything, although You are simultaneously separate from everything. Thus we can realize that everything is happening because of Your inconceivable energy.

At the end of the millennium, ignorance himself assumed the form of a demon, stole all the Vedas and took them to the nether planet



of Rasatala. However, the Supreme Lord in His form of Hayagriva retrieved the Vedas and returned them to Lord Brahma upon his earnest request. I offer my respectful obeisance unto the Supreme Lord, whose determined action never fails.

Lord Nṛsimhadeva resides in the tract of land known as *Hari-varṣa*. Prahlaḍa Maharaja, the topmost devotee of the Lord, like all great personalities is a reservoir of all good qualities. His character and activities have delivered all the fallen members of his demoniac family. Lord Nṛsimhadeva is very dear to this exalted personality. Thus Prahlaḍa Maharaja, along with his servants and all the denizens of *Hari-varṣa*, worships Lord Nṛsimhadeva by chanting the following *mantra*.

I offer my respectful obeisance unto Lord Nṛsimhadeva, the source of all power. O my Lord who possess nails and teeth like thunderbolts, kindly vanquish our demoniac desires for fruitive activity in this material world. Please appear in our hearts and drive away our ignorance so that by Your mercy we may become fearless in the struggle for existence in this material world.

May there be good fortune throughout the universe, and may all envious people be pacified. May all living entities become calm by practicing *bhakti-yoga*, for by accepting devotional service everyone will think of each other's welfare. Therefore let us all engage in the service of the supreme transcendence, Lord Sri Kṛṣṇa, and always remain absorbed in thought of Him. My dear Lord, we pray that we may



never feel attraction for the prison of family life, consisting of home, wife, children, friends, bank balance, relatives and so on. If we do have some attachment, let it be for devotees, whose only dear friend is Lord Krishna. A person who is actually self-realized and who has controlled his mind is perfectly satisfied with the bare necessities of life. He does not try to gratify his senses. Such a person quickly advances in Krishna consciousness, whereas others who are too attached to material things, find advancement very difficult. By associating with persons for whom the Supreme Personality of Godhead, Mukunda, is the all in all, one can hear of His powerful activities and soon come to understand them. The activities of Mukunda are so potent that simply by hearing of them one immediately achieves His association. For a person who constantly hears narrations of the Lord's powerful activities with great eagerness, the Absolute Truth, the Personality of Godhead in the form of sound, enters within his heart and cleanses it of all contamination. On the other hand, although bathing in the Ganges cures bodily contaminations and infections, like visiting holy places, this process can cleanse the heart only after a long time. Therefore who is the sane man who will not associate with devotees of the Lord to quickly perfect his life? All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by mental speculation and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man? Just as aquatics always desire to remain in the vast mass of water, all conditioned living entities naturally desire to reside in the vast existence of the Supreme Lord. Therefore if a person, though very great by material calculations, fails to take shelter of the Supreme Soul and instead becomes attached to material household life, his greatness is like that of an inexperienced, low-class couple. One who is too attached to material life loses all spiritual qualities. Therefore, O demons, give up the so-called happiness of family life and simply take shelter of the lotus feet of Lord Nrsimhadeva, which are the actual abode of fearlessness. Entanglement in family life is the root cause of material attachment, indefatigable desires, moroseness, anger, despair, fear and the desire for false prestige, all of which result in the repetition

of birth and death.

For the satisfaction of His devotees, Lord Vishnu resides in the tract of land called *Ketumāla-varṣa*, in the form of Kamadeva. His devotees include the goddess of fortune Laksmidevi, the Prajapati Samvatsara and all of Samvatsara's sons and daughters. The daughters of this Prajapati are considered the controlling deities of the nights, and his sons are considered the controllers of the days. His offspring number 36,000, one for each day and night in the lifetime of a human being. At the end of each year, the Prajapati's daughters become very agitated upon seeing the extremely effulgent disc of the Supreme Personality of Godhead, and thus they all suffer miscarriages.

In *Ketumāla-varṣa*, Lord Kamadeva also called Pradyumna, moves very graciously. His gentle smile is very beautiful, and when He increases the beauty of His face by slightly raising His eyebrows and playfully glancing, He pleases the goddess of fortune. Thus He transcendently enjoys Himself. Accompanied during the daytime by the sons and daughters of the Prajapati (who predominate the days and nights respectively) Laksmidevi worships the Lord in His most merciful form as Kamadeva, during the period known as the Samvatsara. Fully absorbed in devotional sentiments, she chants the following mantras: Let me offer my respectful obeisance unto the Supreme Personality of Godhead, Lord Hrsikesha, the controller of all senses and the origin of everything. As the supreme master of all bodily, mental and intellectual activities, He is the only enjoyer of their results. The five sense objects and eleven senses, including the mind, are His partial manifestations. He supplies all the necessities of life, which are His energy and thus non-different from Him. He is the cause of everyone's bodily and mental prowess, which is also nondifferent from Him. Indeed, He is the husband and provider of necessities for all living entities. The purpose of all the *Vedas* is to worship Him. Therefore let us all offer Him our respectful obeisance. May He always be favorable toward us both in this life and the next.

My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who desiring to acquire a husband to satisfy their senses, worship You by observing strict vows are surely in illusion. They do not know that such a husband cannot give actual protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You. He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful



persons can actually become a husband and protector. Therefore, my Lord, You are the only husband, and no one else can rightfully claim this position.

If You were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone's master. They know that no one can be a better husband and protector than Your Lordship. My dear Lord, You automatically fulfill all the desires of a woman who worships Your lotus feet in pure love. However, if an ordinary woman worships Your lotus feet for a particular purpose, You also quickly fulfill her desires, but in the end she becomes broken-hearted and laments. Therefore one should not worship Your lotus feet for material benefit. O supreme unconquerable Lord, when they become absorbed in thoughts of material enjoyment, Lord Brahma and Lord Shiva, as well as other demigods and demons, undergo severe penances and austerities to receive my benedictions. But I do not favor anyone—however great he may be, unless he always engages himself in the service of Your lotus feet. I always keep You within my heart, and thus I cannot favor anyone but Your devotee. O infallible one, Your lotus palm is the source of all benedictions. Therefore Your pure devotees worship it, and You very mercifully place Your hand on their heads. I wish that You may also place Your hand on My head, for although You already bear my insignia as golden streaks on Your chest, I regard this honor as merely a kind of false prestige for me. You show Your real mercy to Your devotees, not to me. Of course, You are always the supreme absolute controller, and no one can truly understand Your motives.

In *Ramyaka-varṣa*, where Vaivasvata Manu rules, the Supreme Personality of Godhead appeared as Lord Matsya at the end of the last era —the *Cākṣuṣa-manvantara*. There Vaivasvata Manu worships Lord Matsya in pure devotional service and chants the following mantra: I offer my respectful obeisance unto the Supreme Personality of Godhead, who is pure transcendence. He is the origin of all life, bodily strength, mental power and sensory ability. Known as Matsyavatara, the gigantic fish incarnation, He appears first among all the incarnations. Again I offer my obeisance unto Him.

My dear Lord, just as a puppeteer controls his dancing dolls and a husband controls his wife, Your Lordship controls all the living entities in the universe, known as *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *sūdras*. Although You are in everyone's heart as the supreme witness and



commander and are outside everyone as well, the so-called leaders of societies, communities and countries cannot realize You. Only those who hear the recitation of the *Vedic mantras* can appreciate You. My Lord, from the great leaders of the universe, such as Lord Brahma and other demigods, down to the political leaders of this world, all are envious of Your authority. Without Your help, however, they could neither separately nor concertedly maintain the innumerable living entities within the universe. You are actually the only maintainer of all human beings, of animals like cows and asses, and of plants, reptiles, birds, mountains and whatever else is visible within this material world. O almighty Lord, at the end of the millennium this planet earth, which is the source of all kinds of herbs, medicines and trees, was inundated by water and submerged beneath the devastating waves. At that time, You protected me along with the earth and travelled on the sea with great speed. O unborn one, You are the actual maintainer of the entire universal creation, and therefore You are the cause of all living entities. I offer my respectful obeisance unto You.

In *Hiraṇmaya-varṣa*, the Supreme Lord, Vishnu, lives in the form of a tortoise (*kūrma-śarīra*). This most dear and beautiful form is always worshiped there in devotional service by the chief resident of *Hiraṇmaya-varṣa* Aryama, along with the other inhabitants of that land. They chant the following hymns: O my Lord, I offer my respectful obeisance unto You,

who have assumed the form of a tortoise. You are the reservoir of all transcendental qualities, and being entirely untinged by matter, You are perfectly situated in pure goodness. You move in all directions in the water, but no one can discern Your location. Therefore I offer my respectful obeisance unto You. Because of Your transcendental nature, You are not limited by past, present and future. You are present everywhere as the shelter of all things, and therefore I offer my respectful obeisance unto You again and again.

My dear Lord, this visible cosmic manifestation is a demonstration of Your creative energy. Since the countless varieties of forms within this cosmic manifestation are simply a display of Your external energy, this *virāt-rūpa* (universal body) is not Your real form. Besides a devotee in transcendental consciousness, no one can perceive Your actual form. Therefore I offer my respectful obeisance unto You. My dear Lord, You manifest Your different energies in countless forms: as living entities born from wombs, from eggs and from perspiration; as plants and trees that grow out of the earth; as all living entities, both moving and standing, including the demigods, the learned sages and the *pitās*; as outer space, as the higher planetary system containing the heavenly planets, and as the planet earth with its hills, rivers, seas, oceans and islands. Indeed, all the stars and planets are simply manifestations of Your different energies. Yet You are one without a second. Therefore, there is nothing beyond You. This entire cosmic manifestation is therefore not false but is simply a temporary manifestation of Your inconceivable energy. O my Lord, Your name, form and bodily features are expanded in countless forms. No one can determine exactly how many forms exist, yet You Yourself, in Your incarnation as the learned scholar Kapiladeva, have analyzed the cosmic manifestation as containing twenty-four elements. Therefore if one is interested in *Sāṅkhya* philosophy, by which one can enumerate the different truths, he must hear it from You. Unfortunately, non-devotees simply count the different elements and remain ignorant of Your actual form. I offer my respectful obeisance unto You.

The Supreme Lord in His boar incarnation, who accepts all sacrificial offerings, lives in the northern part of Jambudvīpa. There, in the tract of land known as *Uttarakuru-varṣa*, mother earth and all the other inhabitants worship Him with unfailing devotional service by repeatedly chanting the following *Upaniṣadic mantra*: O Lord, we offer our respectful obeisance unto You as the gigantic person. Simply by chanting Your



mantras, we shall be able to understand You fully. You are sacrifice (*yajña*), and You are the ritual (*kratu*). Therefore all the ritualistic ceremonies of sacrifice are part of Your transcendental body, and You are the only enjoyer of all such sacrifices. Your form is composed of transcendental goodness. You are known as *tri-yuga* because in Kali-yuga You appeared as a concealed incarnation and because You always fully possess the three pairs of opulence.

By manipulating a fire-generating stick, great saints and sages can bring forth the fire lying dormant within wood. In the same way, O Lord, those proficient in understanding the Absolute Truth try to see You in everything- even in their own bodies. Yet you remain concealed. You are not to be understood by indirect processes involving mental or physical activities. Because You are self-manifest, only when You see that a person is whole-heartedly engaged in searching for You do You reveal Yourself. Therefore I offer my respectful obeisance unto You. The objects of material enjoyment (sound, form, taste, touch and smell), the activities of the senses, the controllers of sensory activities, the body, eternal time and egotism are all creations of Your material energy. Those whose intelligence has become fixed by perfect execution of mystic yoga can see that all these elements result from the actions of Your energy. They can also see Your transcendental form as the Supersoul in the



background of everything. Therefore I repeatedly offer my respectful obeisance unto You. O Lord, You do not desire the creation, maintenance or annihilation of this material world, but You perform these activities for the conditioned souls by Your creative energy. Exactly as a piece of iron moves under the influence of a lodestone, inert matter moves when You glance over the total material energy. My Lord, as the original boar within this universe, You fought and killed the great demon Hiranyakṣa. Then You lifted myself (the earth) from the Garbhodaka Ocean on the end of Your tusk, just as a sporting elephant plucks a lotus flower from the water. I reverently bow before You.

— Śrīmad-Bhāgavatam » Canto 5: » Chapter 18. The Prayers Offered to the Lord by the Residents of Jambūdvīpa » Verses: 1-39.

GLORIFYING THE SUPREME LORD

His Divine Grace

A.C. Bhaktivedānta Swami Prabhupada

Just as the mind is the cause of bondage, it can also be the cause of liberation. The mind is described as *para-āvara*; *para* means transcendental, and *āvara* means material. When the mind is engaged in the Lord's service — *sa vai manah kṛṣṇa-padāravindayoh*— it is called *para*, transcendental. When the mind is engaged in material sense gratification, it is called *āvara*, material. At the present moment, in our conditioned state, our mind is fully absorbed in material sense gratification. However it can be purified and brought to its original Krishna consciousness by the process of devotional service. We have often given the example of Ambarisha Maharaja. *Sa vai manah kṛṣṇa-padāravindayor vacāmsi vaikuntha-guṇānuvāṇane* (Śrīmad-Bhāgavatam, 9.4.18). The mind must be controlled by Krishna consciousness. The tongue can be utilized to spread the message of Krishna and glorify the Lord or to take prasāda, the remnants of food offered to Krishna. *sevonmukhe hi jihvādau*: (Bhakti-rasāmṛta-sindhu. 1.2.234) when one utilizes the tongue in the service of the Lord, the other senses can become purified. As stated in the Nārada Pañcarātra, *sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam*: when the mind and senses are purified, one's total existence is purified, and one's designations are also purified. One no longer considers himself a human being, a demigod, cat, dog, Hindu, Muslim and so forth. When the senses and mind are purified and one is fully engaged in Krishna's service, one can be liberated and return to the abode of the Lord.

— Śrīmad-Bhāgavatam » Canto 5: » Chapter 11 Jada Bharata instructs King Rahugana. » Verse: 8, Purport.

A PRACTICAL ADVICE TO THE TONGUE

Srila Sanātana Goswami

To avoid discouraging his tongue, Narada gave it some practical advice: "O tongue, if you cannot adequately praise Krishna, then at least try to praise His devotees. If you cannot describe the devotees transcendental glories, then simply describe their activities. If you cannot describe everything about those activities, then just describe something of them. Even if you cannot speak with full realization, speak anyway. The attempt to say something on this topic will be all-auspicious."

Narada proposes to his tongue: "You would do better to glorify the Lord's devotees than to glorify the Lord." Although the greatness of the devotees is also ultimately indescribable, the Lord's greatness has no beginning or end, defeats all attempts at analysis and classification, and cannot be fully understood even by the Lord Himself. To Narada, however, the Lord's devotees appear similar to human beings; he has seen them, so his tongue should be able to describe their deeds. If his tongue offends the devotees by making false statements about them or by distorting accounts of their activities, the devotees will easily overlook those mistakes, because devotees are always compassionate to unfortunate persons. Therefore Narada recommends glorifying the Vaishnavas as the best engagement for his tongue.

— Śrī Bhṛhad Bhāgavatāmṛta of Śrila Sanātana Gosvāmī » Volume One » Chapter 5 » Verse 31 » Translated by Gopīparāñadhana Dāsa

HOW MATERIAL TALKS LEAD TO FALL-DOWN

His Divine Grace

Srila Bhaktisiddhanta Sarasvatī Thakura

Srīman Mahāprabhu told us to neither hear worldly topics nor discuss them. We should neither eat palatable foods nor wear opulent clothing. He gave those instructions for those who had developed faith in and taste for worshiping Lord Hari. Eating palatable foods is harmful, but it does not inconvenience others or create obstacles in their worship of Hari. Wearing opulent clothing, however, is more harmful to others. When we dress attractively, we draw others' eyes to ourselves. The net result of wearing gorgeous dress is simply to distract other people's minds and eyes from the worship of Lord Hari.

The tongue's greed-its urges-harm our devotional service. Srīman Mahāprabhu said, *jihvāra lālaseyeiti-utidhāya, śiśnodāra-parāyana kṛṣṇa nāhi pāya*: "One who is subservient to his



tongue and who thus pursues its gratification being also devoted to the genitals and the belly, cannot attain Krishna." (*Caitanya-caritāmṛta* Antya 6.227)

Hearing worldly topics is more harmful to us than eating palatable foods. Similarly, speaking *prajalpa* is more harmful to others than our dressing opulently. When we gossip or indulge in worldly topics, we become like society women. Gossip contaminates and disturbs people's hearts. The more taste one has for useless discussion, the less natural taste one has for *hari-kathā*. Srila Raghunatha Das Goswami said, "*asad vārtā vesyā visāja mati sarvasyahāriniḥ*." "Worldly topics are like prostitutes for they contaminate and disturb one's mind." Whenever a few people gather, there is bound to be idle talk. That is why devotees always glorify *hari-kathā*. If we discuss *kṛṣṇa-kathā*, no one will have the opportunity to gossip. Those who are serious about worshiping Hari should neither hear nor speak worldly topics, nor should they pay attention to palatable foods or opulent dress. The desire to eat and dress opulently will certainly take us away from our worship of Hari. We cannot worship Hari as long as we desire to eat voraciously and dress attractively. Moreover, if we maintain a taste for hearing and speaking worldly topics, we will become distracted from the path of worshiping Hari. Such talks will misguide us and force us to forever relinquish our worship. Therefore,

persons who are interested in Lord Hari's service must be very careful about such things. Otherwise, they will inevitably fall down.

—*AmṛtaVāṇī: Nectar of Instructions of Immortality* by His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada » Compiled by Śrīpāda Bhakti Mayukha Bhagavat Maharaja » Adapted and Published by Ishvara Das.



!! Sri Sri Nitai Gaurchandra Jayati !!

NBS PROJECTS

E-Magazines. E-books. Education
is a branch of

International Society for Krishna Consciousness

Founder-Ācārya: His Divine Grace

A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.



Śrī Putradā Ekādaśī

Issue no:77

29th December 2017

BHĀRATA-VARṢA AND VARṆĀŚRAMA-DHARMA

Features

A DESCRIPTION OF THE ISLAND OF JAMBUDVĪPA

Srila Sukadeva Goswami

BHĀRATA-VARṢA AND VARṆĀŚRAMA-DHARMA

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

IS IT PROPER TO DESTROY THE PRINCIPLES OF VARṆĀŚRAMA?

Srila Bhaktivinoda Thakura

TWO KINDS OF VARṆĀŚRAMA AND IS VARṆĀŚRAMA-DHARMA ETERNAL?

Srila Bhaktisiddhanta Saraswati Thakura

THE NATURE OF DEVOTIONAL SERVICE

Śrī Dakṣiṇātya





A DESCRIPTION OF THE ISLAND OF JAMBUDVIPA
Sṛila Sukadeva Goswami

In *Kimpuruṣa-varṣa* the great devotee Hanuman is always engaged with the inhabitants of that land in devotional service to Lord Ramachandra, the elder brother of Lakshmana and dear husband of Sita-devi. A host of Gandharvas is always engaged in chanting the glories of Lord Ramachandra. That chanting is always extremely auspicious. Hanumanji and Arstisena, the chief person in *Kimpuruṣa-varṣa*, constantly hear those glories with complete attention. Hanuman chants the following *mantras*: "Let me please Your Lordship by chanting the *bīja-mantra omkāra*. I wish to offer my respectful obeisance unto the Personality of Godhead, who is the best among all highly elevated personalities. Your Lordship is the reservoir of all the good qualities of Aryans, those who are advanced in nature. Your character and behavior are always consistent, and You always control Your mind and senses. Acting as an ordinary human being, You exhibit exemplary character to teach others how to behave. There is a lodestone that can be used to examine the quality of gold, but You are like a lodestone that can verify all good qualities. You are worshiped by *brāhmaṇas* who are the foremost of all devotees. You, the Supreme Person, are the King of kings, and therefore I offer my respectful obeisance unto You."

The Lord, whose pure form (*sac-cid-ānanda-vigraha*) is uncontaminated by the modes of material nature, can be perceived by pure

consciousness. In the *Vedānta*, He is described as being one without a second. Because of His spiritual potency, He is untouched by the contamination of material nature, and because He is not perceivable by material vision, He is known as transcendental. He has no material activities, nor does He possess a material form or name. Only in pure consciousness, Krishna consciousness, can one perceive the transcendental form of the Lord. Let us be firmly fixed at the lotus feet of Lord Ramachandra, and let us offer our respectful obeisance unto those transcendental lotus feet. It was ordained that Ravana, chief of the *Rākṣasas*, could not be killed by anyone but a man, and for this reason Lord Ramachandra, the Supreme Personality of Godhead, appeared in the form of a human being. Lord Ramachandra's mission, however, was not only to kill Ravana but also to teach mortal beings that material happiness centered around sex life or centered around one's wife is the cause of many miseries. Since He is the self-sufficient Supreme Personality of Godhead, and He never laments over anything how otherwise could He be subjected to tribulations by the kidnapping of mother Sita? Lord Sri Ramachandra is the Supreme Personality of Godhead, Vasudeva, and thus He is not attached to anything in this material world. He is the most beloved Super-soul of all self-realized souls, and He is their very intimate friend. He is full in all varieties of opulence. Therefore He could not possibly have actually suffered because of separation from His wife, nor could He have given up His wife Sita and His younger brother Lakshmana for to give up either would have been absolutely impossible.

One cannot establish friendship with the Supreme Lord Ramachandra on the basis of material qualities such as birth in an aristocratic family, personal beauty, eloquence, sharp intelligence or birth in a superior race or nation. None of these qualifications are actual prerequisites for friendship with Lord Sri Ramachandra. Were it not so how could it be that although we uncivilized inhabitants of the forest have not taken noble births, although we have no physical beauty and although we cannot speak like gentlemen, Lord Ramachandra has nevertheless accepted us as friends? Therefore, whether one is a demigod or a demon, a man or a non-human creature, such as a beast or bird, he should worship Lord Ramachandra, the Supreme Personality of Godhead, who appears on this earth as if a human being. There is no need to perform great austerities or penances to worship the Lord, for He accepts even a simple service offered by His devotee and is thus

satisfied. And as soon as He is satisfied, the devotee is successful. Indeed, Lord Sri Ramachandra brought all the devotees of Ayodhya back home, back to Godhead (Vaikuntha).

The glories of the Supreme Personality of Godhead are inconceivable. In order to favor His devotees by teaching them religion, knowledge, renunciation, spiritual power, sense control and freedom from false ego, He has appeared in the form of Nara-Narayana in the land of *Bhārata-varṣa*, at the place known as Badarikashrama. He possesses the opulence of spiritual assets, and He practices austerity currently and will continue until the end of this millennium. Thus He teaches the process of self-realization.

The greatly powerful Narada, in his book known as *Narada Pañcarātra*, has very vividly described how to endeavour to achieve the ultimate goal of life through knowledge and the execution of the mystic *yoga* system. He has also described the glories of the Lord, the Supreme Personality of Godhead. In order to teach those inhabitants of *Bhārata-varṣa* who strictly follow the principles of *varnāśrama-dharma* how to achieve the devotional service of the Lord, the great sage Narada instructed the tenets of his transcendental literature to Savarni Manu. Thus Nārada Muni, always engages in the service of Nara-Narayana, along with the other inhabitants of *Bhārata-varṣa*, prays as follows: "Let me offer my respectful obeisance unto Nara-Narayana Rṣi, who is the best of all saintly persons and the Supreme Personality of Godhead. He is perfectly self-controlled and self-realized, free from false prestige, and He is the possession of those who have no material possessions. He is the spiritual master of all *paramahamsas*, who are themselves the most exalted human beings, and He is the master of the self-realized. Let me offer my repeated obeisance at His lotus feet."

Narada, the powerful and saintly sage, also worships Nara-Narayana Rṣi with the following *mantra*: "Though the Supreme Personality of Godhead is the master of the creation, maintenance and annihilation of this visible cosmic manifestation, He is completely free from false prestige. He is unaffected by bodily tribulations like hunger, thirst and fatigue although to the foolish He appears to have accepted a material body like us. Although He is the witness who sees everything, His senses remain unpolluted by the objects He sees. Let me offer my respectful obeisance unto that unattached, pure witness of the world, the Supreme Soul, the Personality of Godhead. O my Lord, master of all *mystic yoga*, the explanation of the yogic process spoken of by the self-realised

Lord Brahmā (Hiranyagarbha). Is that at the time of death, the *yogīs* give up their material body with complete detachment simply by fixing their minds on Your lotus feet. That is the perfection of *yoga*. Materialists are generally very attached to bodily comforts both now and in the future. Therefore they are always absorbed in thoughts of their wives, children and wealth and are afraid of giving up their bodies, which are simply reservoirs of stool and urine. If a person practicing Krishna consciousness, however, is also afraid of giving up his body, what is the use of his having labored to study the *śāstras*? It was simply a waste of time. Therefore, O Lord, O Transcendence, kindly grant us the power to execute *bhakti-yoga* so that we can control our restless minds and fix them upon You. We are all affected by Your illusory energy; therefore we are very attached to our bodies, which are full of stool and urine, and to anything related to it. Aside of devotional service, there is no way to give up this attachment. Therefore kindly bestow upon us this supreme benediction."

In the tract of land known as *Bhārata-varṣa*, as in *Ilāvṛta-varṣa*, there are many mountains and rivers. Some of the mountains are known as Malaya, Mangala-prastha, Mainaka, Trikuta, Rsabha, Kutaka, Kollaka, Sahya, Devagiri, Rsyamuka, Sri-saila, Venkata, Mahendra, Varidhara, Vindhya, Suktiman, Rksagiri, Pariyatra, Drona, Citrakuta, Govardhana, Raivataka, Kakubha, Nila, Gokamukha, Indrakila and Kamagiri. Besides these, there are many other hills, with many large and small rivers flowing from their slopes. Two of the rivers, the Brahmaputra and the Shona are called *nadas*, or main rivers. These are other great rivers that are very prominent: Candravasa, Tamraparni, Avatoda, Krtamala, Vaihayasi, Kaveri, Veni, Payasvini, Sarkaravarta, Tungabhadra, Krsnavenya, Bhimarathi, Godavari, Nirvindhya, Payosni, Tapi, Reva, Surasa, Narmada, Carmanvati, Mahanadi, Vedasmṛti, Rsikulya, Trisama, Kausiki, Mandakini, Yamuna, Sarasvati, Drsadvati, Gomati, Sarayu, Rodhasvati, Saptavati, Susoma, Satadru, Candrabhaga, Marudvṛdha, Vitasta, Asikni and Visva. The inhabitants of *Bhārata-varṣa* are purified because they always remember these rivers. Sometimes they chant the names of these rivers as *mantras*, and sometimes they go to the rivers to touch and bathe in them. Thus the inhabitants of *Bhārata-varṣa* become purified. The people who take birth in this tract of land are divided according to the qualities of material nature the modes of goodness (*sattva-guṇa*), passion (*rajo-guṇa*), and ignorance (*tamo-guṇa*). Some of them are born as exalted



personalities, some are ordinary human beings, and some are extremely abominable, for in *Bhārata-varṣa* one takes birth precisely according to one's past karma. If one's natural position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Vishnu according to the four social divisions (*brāhmaṇa*, *kṣātriya*, *vaiśya* and *śūdra*) and the four spiritual divisions (*brahmachārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*), one's life becomes perfect. After many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees of the Lord. Then one is able to cut the knot of bondage to ignorance, which bound him because of his varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That *bhakti-yoga*, devotional service to Lord Vasudeva, is the real path of liberation. Since the human form of life is the sublime position for spiritual realization, all the demigods in heaven speak in this way: "How wonderful it is for these human beings to have been born in the land of *Bhārata-varṣa*. They must have accrued piety through austerity in the past, or the Supreme Personality of Godhead Himself must have been pleased with them. Otherwise, how could they be enabled to perform devotional service in so many ways? We demigods can only long to achieve human births in *Bhārata-varṣa* to execute devotional service, but these human beings are already doing just that."

The demigods continue: "Through the performance of the difficult tasks of executing Vedic ritualistic sacrifices, undergoing austerities, observing vows and giving charity, we have achieved this position as inhabitants of the heavenly planets. But what is the value of this achievement? Here we are certainly implicated in material sense gratification, and therefore we can hardly remember the lotus feet of Lord Narayana. Indeed, because of our excessive sense gratification, we have almost always forget His lotus feet. A short life in the land of *Bhārata-varṣa* is preferable to a life achieved in Brahmaloka for millions and billions of years because even if one is elevated to Brahmaloka, he must return to repeated birth and death. Although life in *Bhārata-varṣa*, in a lower planetary system, is very short, one who lives there can elevate himself to complete Krishna consciousness by fully surrendering unto the lotus feet of the Lord and achieve thus the highest perfection, even in this short life. Thus one will attain *Vaikuntha loka*, where there is neither anxiety nor re-birth in a material body.

An intelligent person is never attracted to a place, even in the topmost planetary system, if the pure Ganges water of topics concerning the Supreme Lord's activities does not flow there; if there are no devotees engaged in loving service on the banks of such a river of piety, or if there are no festivals of *saṅkīrtana-yajña* to appropriately satisfy the Lord. *Bhārata-varṣa* affords one the proper place and circumstances in which to execute devotional service, which can free one from the results of *jñāna* and *karma*. If one obtains a human body in the land of *Bhārata-varṣa*, with fully functioning sensory organs with which to execute the *saṅkīrtana-yajña*, but in spite of this opportunity he does not take to devotional service, he is certainly comparable to liberated forest animals and birds that are careless and are therefore again caught by a hunter.

In India (*Bhārata-varṣa*), there are many worshipers of the demigods - the various officials appointed by the Supreme Lord - such as Indra, Candra and Surya, all of whom are worshiped individually. The worshipers offer the demigods their oblations, considering them part and parcel of the whole, the Supreme Lord. Therefore the Supreme Personality of Godhead accepts these offerings and gradually elevates the worshipers to the proper standard of devotional service by fulfilling their desires and aspirations. Because He is complete, the Lord offers the worshipers the benedictions they desire even if they worship only a part of His



transcendental body. The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with material motives, but He does not bestow benedictions upon the devotee that will cause him to demand further similar boons. Rather, the Lord willingly gives the devotee shelter at His own lotus feet, even he does not desire it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

We are now living in the heavenly planets—undoubtedly as a result of our having performed ritualistic ceremonies, pious activities and *yajñas* and having studied the Vedas. However, our lives here one day will be finished. We pray that at that time, if any merit remains from our pious activities, we may again take birth in *Bhārata-varṣa* as human beings able to remember the lotus feet of the Lord. The Lord is so kind that He personally comes to the land of *Bhārata-varṣa* to enhance the good fortune of her inhabitants."

In the opinion of some learned scholars, there are eight smaller islands that surround Jambudvīpa. When the sons of Maharaja Sagara were searching all over the world for their lost horse, they dug up the earth, and by this the eight adjoining islands came into existence. The names of these islands are Svarnaprastha, Candrasukla, Avartana, Ramanaka, Mandaraharina, Pancjanya, Simhala and Lanka. The island of *Bhārata-varṣa* and its adjoining islands are the islands that constitute Jambudvīpa.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 5: The Creative Impetus » Chapter 19: A Description of the Island of Jambudvīpa » Verse: 1-31.

BHĀRATA-VARṢA AND VARṆĀŚRAMA-DHARMA

His Divine Grace

A.C. Bhaktivedānta Swami Prabhupada

Quoting from the *Viṣṇu Purāṇa* (389), the great sage Parāśara Muni has recommended:

*varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam*

— Śrī Caitanya-caritāmṛta. Madhya 8.58

"The Supreme Personality of Godhead, Lord Vishnu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Lord."

The real success or fulfillment of the mission of human life can be achieved in *Bhārata-varṣa* (India), because in *Bhārata-varṣa* the purpose of

life and the method for achieving that success is evident. People should take advantage of the opportunity afforded by *Bhārata-varṣa*, and this is especially so for those who are following the principles of *varṇāśrama-dharma*. If we do not take to the principles of *varṇāśrama-dharma* by accepting the four social orders (*brāhmaṇa*, *ksatriya*, *vaiśya* and *śūdra*) and the four orders of spiritual life (*brahmachārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*), there can be no question of success in life.

In the land of *Bhārata-varṣa*, the institution of *varṇāśrama-dharma* may be easily adopted. At the present moment, certain demoniac sections of the population of *Bhārata-varṣa* are disregarding the system of *varṇāśrama-dharma*. Because there is no institution to teach people how to become *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* or *brahmachārīs*, *gṛhasthas*, *vānaprasthas* and *sannyāsīs*, these demons want a classless society. This is resulting in chaotic conditions. In the name of secular government, unqualified people are taking the administrative governmental posts. No one is being trained to act according to the principles of *varṇāśrama-dharma*, and thus people are becoming increasingly degraded and are heading in the direction of animal life. The real aim of life is liberation, but unfortunately the opportunity for liberation is being denied to people in general, and therefore their human lives are being spoiled.

Therefore, this Krishna consciousness movement has been started not only for the inhabitants of *Bhārata-varṣa* but for all the people of the world, as announced by Sri Caitanya Mahāprabhu. There is still time, and if the inhabitants of *Bhārata-varṣa* take this movement of Krishna consciousness seriously, the entire world will be saved from a hellish situation. The Krishna consciousness movement follows the processes of *pañcarātrika-vidhi* and *bhāgavata-vidhi* simultaneously, so that all people can take advantage of this movement and make their lives successful.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 5: The Creative Impetus » Chapter 19: A Description of the Island of Jambudvīpa » Verses: 11 and 20, Purport.

IS IT PROPER TO DESTROY THE PRINCIPLES OF VARṆĀŚRAMA?

Srila Bhaktivinoda Thakura

"The principles of *varṇāśrama* are the life and soul of human beings in society. If the system of the *varṇāśrama* is destroyed, then the scientific society of the human beings will be destroyed and



they will be cursed as per the old saying "again become a mouse" and thus lead a scripturally unregulated life like the wayward mlechas. It is never the intention of those who are devoted to the welfare of their native land to destroy the principles of *varṇāśrama*. Rather it is everyone's duty to remove the contamination that has entered into the institution of *varṇāśrama*.

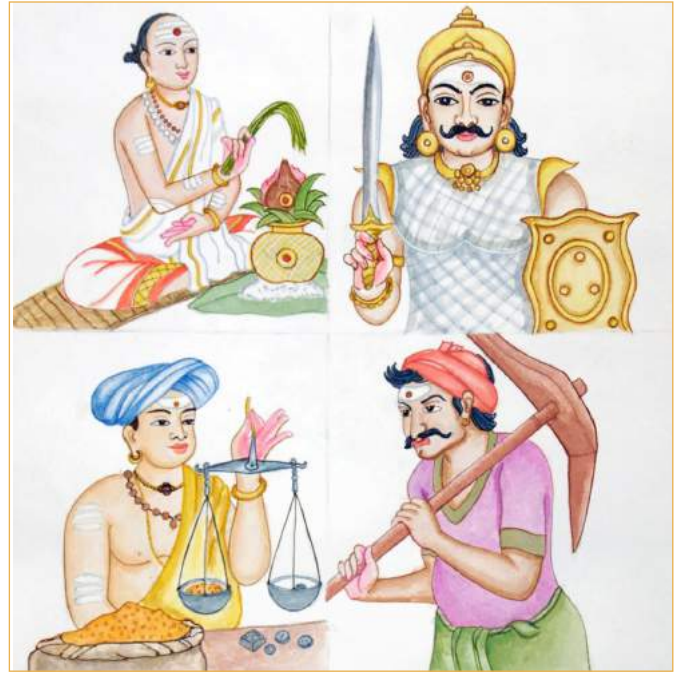
— (2/7), *Sajjana-toṣaṇī*, A Magazine by Śrīla Bhaktivinoḍa Thākura published initially in the year 1882.

TWO KINDS OF VARṆĀŚRAMA

Śrīla Bhaktisiddhanta Sarasvatī Thākura

There are two kinds of *varṇāśrama*—demoniac and divine. The system of *varṇāśrama* that is based on fruitive activities meant for material enjoyment and that is followed by those who are averse to Lord Hari, is called demoniac *varṇāśrama*. Divine *varṇāśrama* is that followed by the community of those who want to serve Hari. Both the hereditary *brāhmaṇa* community and the initiated *brāhmaṇa* community can progress towards spiritual life side-by-side if they put aside their biases and quarrels. However if they fall from this goal and become the servants of worldly desire, they will not have the good fortune of becoming eternal servants of the Lord (*Hari-janas*). If one gives up spiritual practices and supports demoniac society, and if one glorifies the system of materialistic *varṇāśrama*, it will certainly hamper his prospects for eternal auspiciousness. Such pseudo devotees should impartially consider whether benefit can be achieved if one's spiritual life is covered by mundane selfishness. We will however refrain from publicly discussing their foolishness. When we see that they are gradually progressing toward the spiritual kingdom with humility, then our happiness will increase.

The followers of *varṇāśrama* who are on the path of spiritual progress under the guidance of the *paramahamāsas*, unlike others, are not mad with the false pride of the temporary material world and therefore they can become transcendently situated. When they actually attain an impartial mind, they will understand that worship for fulfilling material desires is mundane and that there is no difference between the goal of one's constitutional duties (*daiva-varṇāśrama*) and of love for Krishna. When a person is mad enough to defy a vaishnava with his body and mind, it is to be understood that he is not behaving in his constitutional position as spirit soul. Only the spiritual minded vaishnavas are qualified to worship Lord Vishnu. The material body and mind can never worship Vishnu through



the medium of matter. Thus the followers of demoniac *varṇāśrama* can never worship Lord Vishnu. Their worship pricks Him like a pin for it is not possible to properly worship Lord Vishnu without first worshiping the vaishnavas. Persons who have carefully studied the scriptures know that before worshiping Lord Vishnu one must first worship the spiritual master and Lord Ganesha, who is a vaishnava and the destroyer of obstacles. There is no gain in worshiping Vishnu without first worshiping the vaishnavas, for it is the logic of half-a-hen, (*ardha-kukkuṭī*).

Only a vaishnava is capable of giving others the capacity right to worship Vishnu. Those who are envious of the vaishnavas can never give Vishnu *mantras* to others. A person who criticizes the spiritual master and the vaishnavas or who does not worship them is not qualified to receive a Vishnu *mantra*. If a person is not qualified to possess anything, how can he give it to others? Therefore the scriptures declare that one cannot successfully worship Vishnu with *mantras* that are received from a non-devotee. One should give up the association of such non-devotees and take initiation, into transcendental knowledge from a vaishnava spiritual master. Unless one gives up the bad association of persons who are averse to the vaishnavas, he achieves no benefit in life. Wise *Vaiṣṇava-ācāryas* like Śrīla Gāṅgā-narayaṇa Chakravartī and Śrī Rama Krishna Bhaṭṭācārya took initiation from a vaishnava and thus established spiritual life as the highest goal in this world.

IS VARṆĀŚRAMA-DHARMA ETERNAL?

Every living entity considers his body the self, thus they need to learn to think that: "I am the Lord's eternal servant and it is my eternal

constitutional duty to serve Him. I belong neither to the four varṇas nor the four āśramas. This is the truth, so how can *varṇāśrama dharma* be considered eternal dharma? By properly following the practices of *varṇāśrama dharma*, one receives an immense advantage both in this life and the next. One can follow the *varṇāśrama* system for as long as one has a material body. It is good to follow this system as long as one wanders throughout within the fourteen worlds. But it has no use in the spiritual world. Sri Chaitanya Mahaprabhu states:

*nāhaṁ vipro na ca nara-patir
nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca grha-patir
no vanastho yatir vā
kintu prodyan-nikhila-
paramānanda-pūrnāmṛtābdher
gopī-bhartupada-kamalayor
dāsa-dāsānūdāsah*

I am not a *brāhmaṇa*, *kṣatriya*, *vaiśya*, or *śūdra*. I am not a *brahmachārī*, *grhastha*, *vānaprastha*, or *sannyāsī*. What am I? I am the eternal servant of the servant of the servant of Lord Krishna." (Padyāvalī 63)

The Supreme Lord is cognizant, and so too are the living entities, for they are part and parcel of Him and hence share His qualities. However the living entities are not super-cognizant; they are only minutely cognizant. Therefore the living entities are subordinate to the Supreme Lord. Because of misusing their independence, the living entities have become degraded. As soon as they fall down from the Lord's service, they begin to suffer material miseries. Once they again engage in His service, they attain auspiciousness.

—AmṛtaVāṇī: Nectar of Instructions of Immortality by His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada » Compiled by Śrīpāda Bhakti Mayukha Bhagavat Maharaja » Adapted and Published by Ishvara Das.

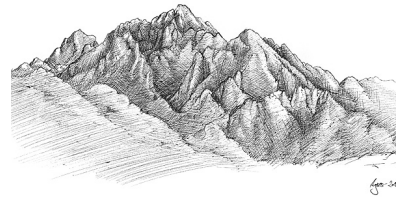
THE NATURE OF DEVOTIONAL SERVICE Sri Daksinatya

*ārcye viṣṇau śilā-dhīr guruṣu
nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānām kali-mala- mathane
pāda-tirthe 'mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he
śabda-sāmanya-buddhir
viṣṇau sarveṣvareṣe tad-itara-sama-dhīr
yasya vā nārakī saḥ*



One who thinks that the worshipable deity form of Lord Vishnu is a stone; that the bona fide spiritual master is an ordinary man; that the Vaishnava belongs to a caste in the *varṇāśrama* system; that the water which has washed the feet of Lord Vishnu or the Vaishnavas, and that actually removes the sins of the Kali-yuga is ordinary water; that the name of Lord Vishnu which is a sacred *mantra* that removes all sin is an ordinary sound; or that the Supreme Lord Vishnu is the same as other persons, is a resident of hell.

—Śrī Dakṣiṇātya, Adopted from Padyāvalī of Srila Rupa Goswami.



!! Sri Sri Nitai Gaurchandra Jayati !!

NBS PROJECTS

E-Magazines. E-books. Education
is a branch of

International Society for Krishna Consciousness

Founder-Ācārya: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

For subscriptions please visit

our website: www.nbsmag.com

Our heart felt thanks to Isha Prakash Das for helping as Copy Editor, Vrajsevika Devi Dasi for her Sanskrit and Bengali Translations, Rasa Manjari Devi Dasi for her assistance.

Quotations from the books, letters, and lectures of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective artists.

ISKCON

NBS PROJECTS

Bhāgavata

Vidyālaya

- A weekly program mainly led by the congregational leaders for their congregation members.
- A three-hour session which includes Kirtan, Reading, Lecture and Question/Answers.
- In each session one chapter of Śrīmad-Bhāgavatam will be covered.
- A maximum of 15 students per session is advised.
- A program will be conducted by two to three teachers.
- Students Handbook and Appropriate Teachers notes will be provided.
- There will be a Bhāgavata Festival after completion of each level.
- Students will be encouraged for writing articles and giving lectures.
- This program is free of cost.

Bhāgavata

Carcā

- Bhāgavata Carcā – A one year program for beginners in Krishna Consciousness
- Bhagavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam. which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

Subscribe us at: www.nbsmag.com



Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course



Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.



Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.

